

"If you pray 'send me,'

You'd better be ready!"

By Martha Skelton

Petah Tiqva, Israel — A year ago the Thompsons were settling into semi-retirement in Bay St. Louis, Miss., building a house, getting involved with the First Baptist Church there.

Today the house stands unfinished. Children and grandchildren are thousands of miles away. Retirement will have to wait.

Their pastor, Nathan Barber, preached a sermon on the need for volunteers in mission work one Sunday night last fall. "My husband looked at me, nodded his head, and up we went," says Marie.

Several weeks later they were in Israel. Tommy is dietitian for the Baptist Village in Petah Tiqva outside Tel Aviv and Marie assists him.

An 85-acre facility, the Baptist Village houses conferences, summer camps and a Baptist church. The land's orange and grapefruit groves provide contact with the local farming community and generate revenue to help offset the center's expenses.

For the Thompsons, it has been 40 years of partnership and joint efforts in the Lord's work. Much of their experience is useful in their volunteer assignment.

After 17 years with an auto dealership in Louisiana, Tommy is more than a match for the cranky Baptist Village tractor. And as the foster parents of 38 children and natural parents of five, they enjoy relating to the young people who staff the Baptist Village during camping season. For years they jointly operated short-order restaurants, so planning and cooking nourishing meals comes naturally.

Tommy has used his proficiency in many occupations to support his real love, being a pastor for small churches in their home state of Louisiana and in California.

A big, friendly man with the striking bone structure of his partial Cherokee blood, Tommy has arranged his work and education around his pastimes. This versatility has led to jobs such as cook for the U.S. Army Corps of Engineers in Panama, aircraft and shipyard mechanic, service manager of a car dealership and gravel company employee.

Forced to leave school before completing high school during the depression, Tommy later passed an equivalency test and enrolled in Clarke College at Newton. He and Marie operated a coffee shop in Newton while he was in school.

They moved to California for her health and stayed 15 years. Tommy was associate chaplain at the Youth Detention Center of Los Angeles for a while and was a pastor for three years in Santa Maria.

He now cooks for the Baptist Village staff, assisted by Marie and young staff members, supervises the garden and helps with the farm equipment.

A true helpmate, Marie works by her husband with additional flourishes that are her special touch — baking a birthday cake for a youthful employee; putting French visitors at ease with her Louisiana bayou French; helping make clothes for the children of Black Hebrew families taking refuge at Baptist Village.

Born on a houseboat in Lockport, La., her interest in missions has warmed considerably since her childhood days.

"One year when I was a child, they passed the plate in our church for some visiting missionaries," she explains. Little Marie was unimpressed. "I can't give them anything. Those people are rich, we are poor!" she told the pastor.

Marie has been a real part of Tommy's ministry. During their restaurant years she would cover for him behind the counter whenever a chance to witness came up.

"One day in the restaurant we had in Newton, a young woman came in with a hard-looking man. They had both been drinking. We were singing as we worked," Marie recalls.

The girl asked, "What have you got to be singing about?" Marie immediately moved in to take over for Tommy. He grabbed a cup of coffee and went to talk with the young woman.

"I don't have to drink to find happiness," Tommy told the girl. The man started mocking him, but the girl said, "Shut up, I'm interested." The next night she came back alone, and she accepted Christ.

"An elderly woman came in sometime later, crying," Marie remembers. "She was the mother of that girl and had been praying for her for years."

That same commitment to others is keeping the Thompsons from resting on past accomplishments and helping them enjoy their years of experience and family ties while serving in a brand new, challenging way. It is an answer to prayer, Marie points out.

"Prayer is a very dangerous thing if you're not willing to follow it through," she says. "If you pray, 'Lord, send me,' you'd better be ready!"

(Adapted from the May 1981 issue of THE COMMISSION)



Tommy and Marie Thompson are accustomed to working together in the kitchen. For years they ran short-order restaurants, covering for one another when an opportunity to witness came along. Now they're working together as volunteers at Baptist Village in Israel. Tommy is dietitian and Marie is his assistant at the conference center and summer camp. (FMB) PHOTO By Martha Skelton.

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Evangelism Challenge Made

Liberian centennial comes one year following coup

By Pat Bellinger

MONROVIA, Liberia (BP) — The centennial celebration came a year later for the Liberia Baptist Missionary and Educational Convention. Instead of a celebration of the past, it was a challenge to evangelism in the future.

In 1980, on the eve of their centennial celebration, Liberian Baptists were jolted out of the rigid adherence to tradition by the coup d'etat which struck deep into Baptist, as well as national, leadership. But after a year of reassessment and reeducation, Liberian Baptists met to begin a new century with new emphases, priorities and enthusiasm.

They elected young adults, untouched by the coup to many leadership positions, but they also welcomed other members who had spent time in prison following last April's coup.

God has given another chance, perhaps a last chance, to Liberian Baptists, said Southern Baptist missionary Bradley Brown in the sermon which messengers called the high point of the convention.

"If we do not put our emphasis, our mission and church on evangelism, we will fail as a convention and the blood of thousands will be on our hands," said Brown. He noted that 85 percent of the Liberian people are not Christians although Liberia is often called a Christian nation. And he challenged others to follow the example of seminary students who have started going where the people are with street services.

One messenger, agreeing with Brown's emphasis on evangelism, suggested that the convention had strayed from its forefathers' intentions and concentrated its work in one

area, neglecting thousands of others who had never heard God's word.

Jeremiah Walker, interim convention president who was elected to continue as president, echoed the same concern in a Sunday morning message which urged convention members to leave their "tents of ease" and "go down from the mountain" to places where people need their ministry.

Cecelia Toweh, the first woman to be elected vice president, said she hoped to see three new churches in her county within the year to help meet the convention goal of starting new churches in two to five areas of each county.

Walker also said the spirit of the meeting was one of fellowship as messengers sought God's help in restructuring their convention. "Everyone seemed to want a changed convention with a new role and with a definite emphasis on evangelistic thrust," he said.

The spirit of fellowship was evident as the convention worked on a revision of the constitution, including a change which called for one vote from each church in electing officers. Previously, any messenger who paid the proper fee could vote.

"The churches and individual messengers felt a real part of the convention as for the first time they were a real part of the constitution-making process in this revision," said Abraham James, chairman of the study and planning committee and its subcommittee on constitution review.

Although some Baptists, imprisoned after the coup because of government or family ties, remain in jail, the presence of many who had spent at least brief periods in prison added a bittersweet note to the meeting. Two who were released Christmas Eve and two

released on the anniversary of the coup, April 12, received special welcome.

The convention theme song, "Higher Ground," was sung often and with great enthusiasm as a symbol of the convention's forward direction.

FMB ships vaccine to aid polio fight

RICHMOND, Va. (BP) — Ten thousand doses of polio vaccine have been shipped to the Baptist Hospital in Barranquilla, Colombia, to help fight a polio outbreak there.

As of May 27, 12 deaths and 150 other cases had been reported in the two-week-old outbreak.

The Baptist Hospital had 177 doses of the vaccine, but it was gone in one day as people clamored desperately to have their children vaccinated, said Bryan Brasington, the Southern Baptist Foreign Mission Board's director

for western South America. But another song, led by William Minor, who had been released from prison only two weeks earlier, summed up the feeling of the meeting, "I Can Tell The World."

(Pat Bellinger is missionary press representative for Liberia.)

Cuban pastors hungry for Baptist literature

RICHMOND, Va. (BP) — Improved relations between Cuba and Nicaragua have fostered increased contacts between Baptists in these two countries and have allowed Southern Baptist missionaries to provide a lit-

erature ministry to Cuban Baptists.

Southern Baptist missionary Stanley Stamps says in the past 18 months he has had contact with about 40 Cuban Baptist leaders and has given them Bibles, commentaries and hymnals, sometimes taking material from his personal library.

"Persons going from Nicaragua to Cuba can take books without any problem as part of their luggage," he says.

"My philosophy of missions is to preach and teach wherever we can and not make decisions for national Baptists on how to relate to government," says Don Kammerdiener, Foreign Mission Board director for Middle America and the Caribbean.

He says Cuban pastors have asked Stamps, a Mississippian, and Ed Steele in Nicaragua if they would be willing to teach short courses in Cuba. Kammerdiener has encouraged them both to go if they are invited.

Stamps reports that at least six churches are using the new Spanish hymnal and books also have been sent to the Baptist seminary in Havana. He heard that the new books stand out on the library shelves in contrast to other books, which are 20 years old.

Early this year, Stamps said, the Cuban Baptist Women's Department received mission books which are now in a lending program. Members of the department also are teaching the books in churches.

A Nicaraguan Baptist has had an interview with the Cuban ambassador to

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Wallen, Auchmuty agree committee needs guides

BIRMINGHAM, Ala. (BP) — E. P. Wallen and James Auchmuty met for the first time May 27.

The two Alabama pastors — both of whom are from the Birmingham area — became newsmakers when controversy erupted over the report of the Southern Baptist Convention committee on boards.

Wallen, pastor of Vineland Park Baptist Church in Hueytown, one of the two Alabama representatives on the committee, did not recommend Auchmuty's renomination to a second term as a trustee of the Baptist Sunday School Board.

Auchmuty, pastor of Shades Crest Baptist Church in suburban Birmingham, has said he will challenge the committee's report because he had been "labeled both a heretic and a liar," in the sequence of events before and after the committee action, which will be presented to the 1981 SBC in Los Angeles.

At the heart of the controversy is a question of how to proceed with Auchmuty's renomination. It inquired about Auchmuty's view of the Bible in what Wallen called an effort to comply with Resolution 16 on doctrinal integrity passed by the 1980 SBC in St. Louis.

Auchmuty responded by affirming the Baptist Faith and Message statement of 1963. Wallen said such affirmation was not adequate.

Hudson Baggett, editor of the Alabama Baptist, arranged the meeting between Auchmuty and Wallen to discuss the possibility of resolving the conflict.

At the end of the "amiable" three-hour meeting, however, the situation was basically the same: the report of the committee will not be changed, and Auchmuty will challenge the recommendation from the floor at the SBC meeting.

The only area of agreement was that both Auchmuty and Wallen believe some guidelines and procedures must be developed to ensure that the committee process is more objective and efficient.

Auchmuty said he has received both telephone calls and letters from some committee members and "a host" of pastors and laymen throughout the Southern Baptist Convention.

Wallen, too, says he has received numerous telephone calls and letters from pastors throughout the convention in support of the committee as

well as some who are in opposition to the committee's action.

Wallen says, however, he feels the committee process has gone too far to change their nominations and that to do so would only complicate and intensify the problem.

Auchmuty said his name will be placed in nomination and the committee report will be challenged.

Auchmuty also revealed that he is working with a group to bring a recommendation to convention messengers calling for the adoption of procedures that will make the committee process more objective and efficient.

According to Wallen, the committee on boards voted unanimously that there ought to be specific guidelines for those who will be working on this committee in the future. He suggests that a convention committee be appointed, made up of persons who have served on the committee in the past, to bring recommendations to the convention for adoption.

(Continued on page 2)

Pastor joins board staff

Tom McLaughlin has been named to the staff of the Mississippi Baptist Convention Board as Baptist Student Union director at Mississippi Delta Junior College, Moorhead.

McLaughlin, pastor at Fairview Baptist Church, Indianola, since December 1979, began work at the school Monday, June 1.

A graduate of the University of Central Florida, he earned the master of divinity degree from New Orleans Seminary. He also studied Clinical Pastoral Education at Southeast Louisiana State Mental Hospital.

McLaughlin was pastor of Cruger Baptist Church, Cruger, Miss., 1977-79, and associate pastor, First Baptist Church, Durant, 1976-77, and instructor of systematic theology and religious education at Union Seminary, New Orleans, 1975.

A native of Richwood, W. Va., he is married to the former Mary Lynn Kifer.

Emergency number given

LOS ANGELES (BP) — Pacific Telephone Co. will not list through information the temporary telephone numbers assigned to the Southern Baptist Convention, June 7-11.

According to a company spokesperson, the telephone numbers will not be available to persons seeking to reach messengers and other participants.

For emergencies, the message number is (213) 741-2129.



Sophia Sutton roofers

These Baptist laymen were among 20 from Jackson's Broadmoor Baptist Church who began work on a new roof for the assembly building at Sophia Sutton Assembly at Prentiss. They plan to finish the work in early June. The Assembly is used by National Baptists and other affiliated

groups for retreats, vacation Bible schools, camps, seminars, recreation, and other religious purposes. Facilities include a swimming pool, lighted baseball park, two dormitories, classrooms, teen center, administration building, 800-seat auditorium, and nature trails.

"Everybody has a handicap"

Blind are just normal people, shows educator

By Tim Nicholas

When C. H. Melton's then-fiancee was in nursing school, an administrator advised her against marrying one "who is totally incapacitated." She didn't take the advice.

The "incapacity?" Melton is blind. But apparently that administrator who gave Mrs. Melton the rude advice didn't know him very well. That incapacitated man is now professor of religion at Mississippi's Clarke College and director of missions for Newton County Baptist Association.

He earned an undergraduate degree from Union University, a master's degree in religious education from New Orleans Seminary and finished with a doctor of education from Southwestern Seminary.

Melton lost his sight as a child from retinitis pigmentosa. Though it is considered a hereditary disease, Melton knows of no ancestors who had it, and neither his son, daughter nor grandson have it.

His mother read him through the eighth grade and he went to blind school for high school. It was in the first quarter at Union University that Melton surrendered to preach — with a strong conviction that God wanted him to teach.

Later that first year at Union he did essentially the work of a director of missions for two Tennessee counties.

There he began to formulate his ideas about the role of the association as the essential unit of Baptist denominational life beyond the local church. His doctoral research paper was on the superintendent of missions as a leader.

Pastor, mission director, educator

After pastorates and other church staff positions in Mississippi and Tennessee, Melton in 1962 became religion instructor at Clarke College and Newton County director of missions. He has held those two responsibilities since.

He's been involved in a number of mission trips with the men from the association, as well as by himself, but he feels strongly that the primary task of the association to build the strength

and fellowship of the local churches. He makes himself available and winds up in each of the 27 associational churches every three months for a speaking engagement.

He feels he is in the place God wants him to be — helping the local church in its mission, and training church leadership in the classroom at Clarke.

A ham radio operator, he checks into the missionary-halo net when he has time. He recalls that he learned about the met through the Royal Ambassador magazine Probe.

Melton was involved for a couple of years on a "Task Force on Blind Ministry" aimed at exploring work with blind persons. A resolution at the 1977 Southern Baptist Convention instructed the Home Mission Board and Sunday School Board to develop ministries and materials for the blind.

The final report of the task force noted that "quite representative" were Southern Baptist attitudes toward blind persons as "personally incapable, professionally incompetent, and socially inferior."

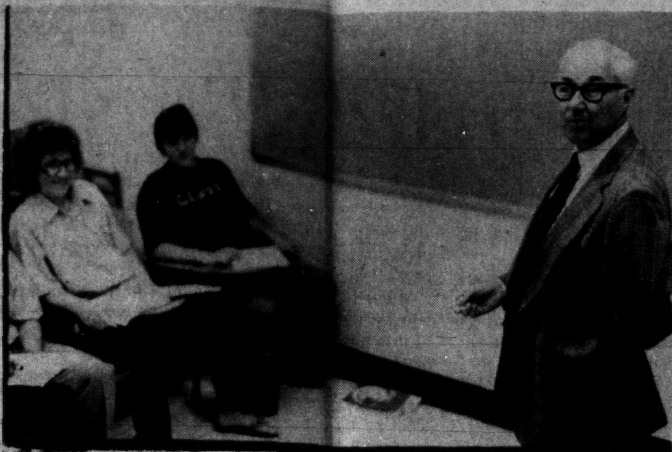
Now that the primary purpose of the task force on ministries to the blind has been completed, Cecil Etheredge, the Home Mission Board's consultant for ministries to the blind, is using Melton as a resource in awareness conferences around the convention.

Melton says the priority need for the blind is a change of attitude of Baptists toward them.

Of course, Melton's own attitude toward his blindness has been a help to him. "I made a choice years ago," he said, "I came to grips with this fact — I either could do and be what God wanted me to be or I could protect myself from danger and injury and lost opportunities for service and really miss the joy of living."

He said that if there was one thing he could let people know about him, it would be that "for me life has been real. I really covet for other blind folk some of the quality of living I've experienced."

Part of that attitude had to come from his upbringing. When he was a child, he recalls, his parents tried to raise him as normally as possible.



C. H. Melton, teaching a religious education class at Clarke College.

"They let me do things that if my kids had tried, I'd have stopped them."

"He's been all over the world, including South America and Alaska. When I go, I go under the conviction this is where the Lord wants me to be," he added, "there are a lot of helpful people in the world."

Melton exudes self-confidence, one colleague pointed out to a car and said that if no one stopped Melton, he would probably get in it and drive off.

"I have stored in my mind a world of factual information that would be irrelevant to a sighted person," said Melton. "I have in my mind a map of the U.S." He said that often he only gets to hear something once so "I have built into my system through the years to try to get it right the first time."

He says that on a strange street, there is always the danger of hitting something. And he admits that it's an embarrassing thing to him to bump into people. However, around a friend or acquaintance, "I don't hesitate a minute to take you by the arm and say, let's go."

He suggests that Baptists who want to help blind persons not assume they

need any particular type of help. Instead, ask, "May I help you?"

Don't help them across the street "Don't help them across the street," he said. Trying to be guarded in language and ignoring blind people, "sends them in orbit." Also, walking away and leaving a blind person talking into space is more than rude.

"My conviction has always been that everybody has a handicap," states Melton. "Handicaps are not physical, they're attitudinal." He adds that a sighted person could get in a car and drive across the state while he couldn't. However, if there were a breakdown at night, he could read or study in the dark.

At home, "I catch myself a lot of times forgetting to turn on a light for visitors," he laughs.

Melton reiterated that the chief need of the blind is to be accepted by their seeing peers, that and the problem of mobility and transportation are just about all that keep the blind from functioning in society as the sighted.

"The blind are normal people," said Melton, "who just happen to not be able to see."

Foolish questions

By Tim Nicholas

We are all good at asking foolish questions. I interviewed a world champion steer roper and asked him if he ever won any silver saddles. He gave me a sidelong glance and said, "You've been watching too many western movies."

Now, as Baptists begin to look toward ministries with the blind, I'd like to answer some of the foolish questions Baptists will want to ask blind persons — I've already asked most of them.

Why don't you have a guide dog? I asked Lorraine Williams, a 30-year-old member of my church. "You don't have to feed a cane," she replied. Ms. Williams said people do ask all sorts of things that they could have figured out themselves, such as, "Can you get around your house all right?" or, "Can you find the kitchen in the mornings?" She said these are mostly "sweet old ladies" who mean no harm with their questions.

She said people will sometimes ask, "Did you see so-and-so on TV?" then get self-conscious because they said "see."

"I used to watch a lot of soap operas, though," said Ms. Williams. "They move so slowly they're easy to keep up with." She added that you could miss several weeks of a soap opera and still keep up. C. H. Melton, professor at Clarke College in Newton, Miss., said the news and special programs are easy to keep up

with, but some of the westerns move too fast. "Usually, I have something better to do (than watch TV)," he adds.

How do you know what change you're getting when you buy something? "I try to make sure someone is with me when I'm paying cash," says Ms. Williams. "Normally I carry only \$5 bills," states Melton. "That way the only change they can give you is ones and change."

Don't you trip over a lot of things? "I keep banged up shanks all the time," said Melton. "But I've never broken a bone."

There are some standard shibubsters, laughs Ms. Williams. "A coffee table — even knowing it's there doesn't help."

Don't blind people have some gift that's been given to compensate for their blindness? "That's a lot of malarky," said Melton. "The idea that blind-people have been given special gifts — they run the gamut of talent just like everybody else."

"People ask me if I've got good hearing," said Ms. Williams. "They think you're deaf, dumb, blind, crippled and void of feelings just because your eyes don't work."

Evangelist Jay Vaughn, on a trip to the Holy Land, had an old lady ask him, "Are you blind?" "I said, 'Don't see a wink.' She said, 'Well, what are you doing taking a trip like this?' I told her, 'There's a whole lot you don't see with your eyes.'"

'Ministry of must' ignored for years

By Marv Knox

ATLANTA (BP) — Blind people merit a "ministry of must," said Southern Baptists have long ignored them, the SBC leader of blind ministry charged.

Cecil Etheredge said 1.7 million persons in the United States are legally blind, suffering from at least 80 percent loss of vision. Another 600,000 people are totally blind.

Yet very few churches within the Southern Baptist Convention have started viable blind ministries, said Etheredge, national consultant for blind ministries, working through the SBC Home Mission Board.

Etheredge claimed the SBC does not have an extensive ministry with blind people because "we don't know what to do or know to do it." He added that Baptists haven't learned how to minister among blind people because such work has not been a priority in churches.

"A part of our failure to minister to them has to do with the 'success syndrome' of reaching large numbers of people," he explained. "It also has to do with the idea of reciprocal utility; we go after people who can minister to us."

Even more fundamentally, Southern Baptists have related to the blind as they have to blacks, Etheredge said. "We've made both of them second-class citizens," he claimed. "We've overlooked the blacks in our communities all our lives. And the blind are easily overlooked, because they are basically out of sight."

Etheredge recently completed a 17-month pilot project designed to help churches understand how they can better serve blind people. He then developed a model for ministry based on four principles.

First, such an endeavor must be "church-owned," he said. The ministry cannot be run exclusively by a

committee and supported by a handful of people. The pastor and staff must wholeheartedly support it, and the church must get behind it.

It must also be a ministry of inclusion — "both with and to blind people," he explained. People must be able to give as well as receive for a blind ministry program to reach its potential.

Blind ministry also must start carefully and build slowly, he cautioned. "Churches should be careful not to overextend themselves," he said. "If volunteers are overworked, they'll drop out, and if blind participants are not helped, they'll be discouraged. Churches should start slowly, plan for only the ministry they can handle and grow from there."

And blind ministry must be operated by shared leadership, so that workers are not committed for unreasonable tenures, Etheredge said. He claimed shared leadership will decrease frustration among workers and allow a ministry to remain "alive and vital."

He urged sighted people who work in blind ministry to always "treat the blind as people."

"Sighted people must understand that a person's mind still works, even though he's blind; that blindness doesn't affect a person's hearing," he said. "People will often treat a blind person as if he's not even there, or they will raise their voices when speaking to blind persons. Overcoming these actions requires education about the nature of blindness and capabilities of blind people."

Etheredge said churches should not wait until they can have a "full-fledged" blind ministry to start. "Find the blind in your community that need a ministry, and start there with a ministry of love and inclusion," he urged.

"Remember, the one you can minister to today is more important than the six you might minister to some day."

Senate denies funding abortions following rape or incest

WASHINGTON (BP) — The U. S. Senate has voted to deny federal funding of abortions for poor women who become pregnant due to rape or incest.

By a 52-43 vote, the Senate defeated an Appropriations Committee recommendation to delete a restrictive anti-abortion amendment added by the House to a supplemental appropriations bill.

Sponsored by Sen. Jesse Helms,

R-N.C., and Rep. Henry J. Hyde, R-Ill., the amendment permits federal payment for abortions only when the life of the mother is threatened.

Because the appropriations bill to which the rider is attached provides supplemental funds to run the government only through the end of the current fiscal year, the restrictive amendment would be in effect only a few months if it is signed into law.

Survey shows SBC leads in resettlement decline

ATLANTA (BP) — Refugee resettlement in the United States has declined in 1981, and Southern Baptist efforts have decreased more drastically than the national trend, recent reports by resettlement officials show.

Southern Baptists have settled less than one-third of the 1,555 they helped in the first four months of 1980 said Donoso Escobar, manager of the SBC refugee resettlement in Atlanta. Southern Baptists settled 593 refugees through April 1981.

Meanwhile, nationwide resettlement for the same period fell more than 48 percent — from 57,686 to 33,928, said Linda Gordon, chief data analyst for the U.S. Department of Health and Human Services' Refugee resettlement office.

The slowdown started last September, when English language and U. S. culture orientation classes were started in Indochinese refugee holding camps, Gordon claimed. The classes detained refugees in their camps longer. Too, fewer refugees, especially Indochinese, are eligible and willing to resettle to the United States.

But SBC officials noted the United States still is not meeting its quota of eligible refugees and blamed the resettlement slowdown on stateside factors.

"Resettlement has slowed down basically because of economic reasons," said Randy Cash, SBC refugee resettlement coordinator. "With inflation the way it is, folks are a lot more careful how they spent a dollar these days."

"Also, adverse publicity from the resettlement of Cubans has hurt us," added Hubert Hurt, director of trans-cultural outreach for the SBC Home Mission Board.

"Problems were thrown completely out of proportion, scaring away many people who might otherwise be willing to sponsor some refugees," he said.

"And a major factor in the slowdown is the current mindset of America," Hurt continued. "People seem to be withdrawing. They're looking out for their own interest and aren't showing as much concern for other people."

Hurt noted, however, that "for the most part" SBC resettlement workers have received positive reports from churches and groups who have sponsored refugees.

"Most sponsoring groups say they're not out that much money, since they spread the costs between several people and many refugees get on their feet quickly," he said.

Hurt said sponsors for refugees from many countries still are actively sought. Interested persons can contact the SBC refugee resettlement office, 2175 Peachtree Road, N.E., Atlanta, Ga. 30305, or the Mississippi liaison, Richard Alford, Box 530, Jackson, Miss. 39202.

Naha, Okinawa — Naha Baptist Church has purchased two weekly television "spots" advertising church services. Naha Baptist, Okinawa's largest Christian congregation (200 members), is the first church in the area to use television to reach the population.

Carter will pass up SBC in Los Angeles

PLAINS, Ga. (BP) — Former President Jimmy Carter says he has no ambition eventually to become president of the Southern Baptist Convention, the nation's largest Protestant denomination.

In an interview with Baptist writers at Maranatha Baptist Church in Plains following services May 24, Carter also downplayed the current controversy in Baptist life over scriptural inerrancy, stating that in the eyes of most Americans, all Southern Baptists are fundamentalists. Even the so-called "moderates" in the denomination are so perceived, he elaborated, because Southern Baptists "believe in the Bible."

"I don't have any real concern about what is going on in the Southern Baptist Convention as a threat to our denomination," Carter said. "Our God is certainly strong enough to accommodate human differences and still love us."

Responding to questions concerning his personal plans in denominational life, the former president said he will spend the first year out of office writing a book on his presidency, setting up offices in Plains and Atlanta, and organizing his papers for a presidential library.

"After that, I expect to have an expanded life as a Baptist layman, as I did before," the 56-year-old Carter went on. Recalling his previous service as a trustee on the SBC Brotherhood Commission, he said he "would consider" similar service to a denominational agency in the future.

Declined Carter declined an invitation from the SBC committee on order of business to speak at the upcoming meeting of the convention in Los Angeles, but says he looks forward to "doing it in the future." Carter was invited by the committee after President Ronald Reagan declined the same time slot.

Asked if he would some day allow his name to be placed in nomination for SBC president, as recently suggested by Editor Marse Grant of North Carolina Baptists' Biblical Recorder, he answered: "I don't have any ambitions along that line."

On another matter, Carter said that while taking a Southern Baptist mission tour is a possibility, that full-time missionary work is not in his plans. He said that a comment he made while in the White House about such a possibility "has been greatly exaggerated."

The comment was made in May 1978 at a meeting in Washington in which top denominational leaders, including then-SBC President Jimmy R. Allen, put on a Mission Service Corps fundraising dinner for wealthy Southern Baptists from across the nation. Earlier the same day the group were guests of President and Mrs. Carter at the White House at a gathering which drew criticism from some quarters.

"I thought a lot about the propriety of it and didn't see any inherent conflict in my role as leader of this nation and my role as an interested active Baptist layman," he explained. "Rosalynn and I were pleased to see the program launched." The Carters, he said, have continued to support a Mission Service Corps volunteer.

On controversy The former president's comments on current SBC controversy also included some general observations about fundamentalism. "I think there is a trend toward fundamentalism" in the country, he said, adding that generally, "I favor the trend" insofar as it represents a return to "fundamental commitments, fundamental issues." But the fundamentalist should remember Christ's admonition not to judge others, he warned, adding that the tendency in fundamentalism toward "human condemnation of other humans" is contrary to Jesus' teachings.

Carter also said that he, Mrs. Carter and daughter Amy have had little difficulty readjusting to life in tiny Plains after the glamour of White House living. He described Jan. 20, the day of Ronald Reagan's inauguration, as "one of the happiest days of my life" because of the release just hours after he left office of the 52 American hos-

tages in Iran. Their release, he said, was an answer to prayer.

"So I didn't get out of office at all with a feeling of despair or anguish or even of thanksgiving for the relief of burdens," he declared. "I enjoyed the presidency and I appreciated every day the chance to serve."

Two millennia plus of membership noted

Some two thousand six hundred and seven years of continuous membership was revealed recently when more than 80 senior adults met in the Fellowship Hall of the Ray Memorial Education Building of the First Baptist Church, Starkville, to share a banquet meal.

The banquet, the first of three activities honoring the senior adults of the church, recognized Mrs. Ossie Lou Lewis, 83, as having been a member of the church longer than any other. Affectionately known as "Ossie Lou," Mrs. Alvah Lewis has been a member of the church for 70 years.

On the following afternoon the church continued its focus on senior adults with a shut-in church service in the Applegate Music-Education Building. The purpose of the service was to bring wheel chair or handicapped individuals into the church for a sermon by the pastor. Special music was provided for the meeting which closed with the Lord's Supper.

The climax of the senior adult week was on Sunday morning when the entire church service was planned and carried out by the senior adults.

The Church Past and Present was presented by L. L. Mullins, Sr.; while Mrs. Frances Scales gave *The Hope and the Future of the church*. Mrs. Scales is the daughter of J. D. Ray, who was the pastor of the church for 30 years.

Raymond Loyd is pastor.

Auchmuty, Wallen discuss report

(Continued from page 1)

Auchmuty believes there ought to be a bylaw approved by SBC messengers that standardizes and gives continuity to all committee procedures rather than each committee adopting its own rules and guidelines year by year.

Wallen feels the matter should not go to the SBC Executive Committee since many of them have never served on the committee on boards and would not know the problems. Auchmuty feels, however, such would be in order for study and recommendation.

"Whether by amendment or from the Executive Committee," said Auchmuty, "I want the convention to vote on it."

WMU to sponsor mission action workshop in Jackson

A Mission Action Workshop sponsored and conducted by Mississippi Women's Missionary Union will be held Thursday, June 25, from 6:30 p.m. until 8:30 p.m. at the Ridgecrest Baptist Church in Jackson.

The workshop will be led by Marilyn Hopkins, BYW Consultant and assisted by Mrs. David (Ashley) Worthington, BYW director at the Ridgecrest Church.

The cost for the workshop will be \$2 per person which includes supper and materials. Reservations must be made before Tuesday, June 23, by writing to the WMU office, Box 530, Jackson, MS 39205.

The workshop will deal with specific helps in discovering and conducting mission action projects for Baptist Young Women's organizations. BYWs should bring notebook, Contempo, and Mission Action Project Guide. The dress for the workshop will be casual.

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Baptists, Muslims dialogue, agree on Almighty Creator

POMONA, Calif. (BP) — A score of Baptists and Muslims discussed in detail their differences and common beliefs during a Muslim-Baptist dialogue, focusing on their common beliefs in one Almighty Creator and their differing views on Jesus Christ and the prophet Mohammed.

The dialogue was jointly planned and sponsored by the interfaith witness department of the Southern Baptist Convention Home Mission Board and the Islamic Center of Southern California with sessions at the Kellogg West Center of California Polytechnic University in Pomona.

Akbar Muhammed, associate professor of history at State University of New York, called the dialogue "another landmark in the long road to mutual understanding and respect."

"In view of the past hostilities between our two groups, it seems that our optimism must be tempered by historical and religious realism and with patience and forbearance," Muhammed said.

Former Southern Baptist missionary to Iran George Braswell observed that the dialogues had accomplished a lot in mutual respect and understanding.

"Patience allows us to both seek and listen, to agree and disagree, to search and to find, and to actively wait until the other in openness to the truth in our religious traditions and experiences," said Braswell, professor at Southeastern Baptist Theological Seminary, Wake Forest N. C.

Glenn Igleheart, director of the interfaith witness department for the SBC Home Mission Board, said he felt the meeting, the first of its kind, resulted in significant agreement, yet open disagreement, and an honest willingness to deal with the differences.

Most disagreement centered around the Muslim's view of Christ and the Baptist views of Mohammed.

"Muslims believe Jesus was a prophet whose mission was to the Israelites (Jews), but that he was no more than a messenger," said Muhammed. Muhammed based his views primarily on the passages from the "Qur'an" (Koran) and Hadith (sayings attributed to the prophet Mohammed).

Muslims believe Jesus could perform miracles, but he was neither killed nor crucified. Instead, another person was substituted for Jesus on the cross and it was made to appear that he was crucified, he said.

Golden Gate Baptist Theological Seminary professor William L. Hendricks compared the chronology of Mohammed's life to that of Jesus.

Mohammed performed few miraculous events, while Jesus' life was full of the miraculous, Hendricks said. Mohammed had a long life, Jesus a brief one. Mohammed was a political leader, Jesus was not. Mohammed claimed to be a prophet, while Jesus claimed to be uniquely related to God. Mohammed married and had children, while Jesus did not. Both Jesus and Mohammed sought improved social conditions for the disadvantaged. Mohammed's death was due to natural causes, but Jesus was executed as a criminal and was resurrected from the dead, Hendricks said.

In a closing evaluation, Maher Hathout, a physician and chairman of the Islamic Center of Southern California, pointed out that Muslims are in America to stay, and Christians should face that reality. "We are not planning to be a Muslim minority in America, for we reject the minority mentality," he said. "We want to relate to others with mutual respect and love and understanding."

McBride joins Jackson County

John McBride began duties June 1 as director of ministries for Jackson County Baptist Association. He will be responsible for language and Christian social ministries work which William Moote and J. D. Lundy had done previously.

A native of Jackson, Miss., McBride is a graduate of Mississippi College and New Orleans Seminary.

He comes to the Pascagoula area from Knoxville where he has been for 10 years in the administration of the Committee on Religion in Appalachia. He has also been interim president of the Appalachian Development Fund.

He has been director of missions in three Mississippi associations: Jasper, Bolivar, and Rankin, and he served as pastor of Vaiden Baptist Church, and at Lake Como Baptist Church, Bay Springs.

McBride and his wife Lynn have four children.

Allen Webb is director of missions for Jackson County Association.

Church-run schools exempt by statute

WASHINGTON (BP) — The U. S. Supreme Court has ruled that church-related schools having no legal existence apart from a church or association of churches are exempt by statute from paying unemployed compensation taxes.

The high court's unanimous decision reversed the judgment of the Supreme Court of South Dakota upholding application in that state of a Department of Labor ruling that a 1976 amendment to the Federal Unemployment Tax Act rendered such schools subject to the tax.

Then — Secretary of Labor Ray Marshall's 1978 ruling resulted in a number of conflicting federal and state decisions on the issue, leading to the Supreme Court ruling.

The South Dakota case involved an elementary school owned, supported and controlled by St. Martin Evangelical Lutheran Church and Northwestern Lutheran Academy, a secondary school operated by the Wisconsin Evangelical Lutheran Synod.

Justice Harry A. Blackmun, writing for the court, noted that both schools are "not separately incorporated" from the church in the case of St. Martin, or from the synod in the case of Northwestern.

When South Dakota sought to tax the schools, they appealed to a state department of labor referee who ruled them not eligible for the exemption. A circuit court overturned the referee's ruling, but a divided state supreme court, in turn, reversed the judgment of the circuit court.

The high court held that the "only reasonable" interpretation of the tax law in this case "is one that exempts petitioners' church-run schools, and others similarly operated, from mandatory state coverage."

Agreeing that the language of the tax code exempted the church-related schools from unemployment tax coverage, the justices found it "unnecessary" to consider the First Amendment issues raised by the Lutheran schools.

The schools had argued that they were exempt on both statutory and First Amendment constitutional grounds.

Arguing that mandatory payment of unemployment taxes would require excessive entanglement of the state in church affairs, the church-run schools contended the Marshall's ruling violated both the Free Exercises and the Establishment Clauses of the First Amendment.

Pusan, Korea — Wallace Memorial Baptist Hospital of Pusan, Korea, has purchased a five-story hotel adjacent to hospital facilities, to be used for expansion. The hotel will be remodeled into a 100-bed pediatric and intermediate care unit, bringing the hospital's total capacity to 400 beds. Funds for the purchase were generated by the hospital, which is self-supporting. Twelve Southern Baptist missionaries serve the hospital.

Draper, not Patterson - Pressler, protested book

A Baptist Press release in the Baptist Record issue of May 7 called attention to the fact that Abner McCall, president of Baylor University, will allow Ralph Langley, pastor of First Baptist Church of Huntsville, Ala., to place his name in nomination as president of the Southern Baptist Convention to oppose the re-election of Bailey Smith.

That release quoted Langley as saying about McCall:

"Dr. McCall waged a fight for Christian higher education under the Baptist banner in Texas. The (Paul) Pressler (Paige) Patterson coalition staged a significant struggle against Baylor. Dr. McCall was in the middle of the battle and he stood tall. He won it."

The release continued: "He referred to the effort, said directed by Pressler, a Houston appeals court judge, and Patterson, president of Criswell Center for Biblical Studies in Dallas, against Baylor and the

chairman of its religion department, Jack Flanders, over a book Flanders wrote and which was used as a text in religion classes."

In that same story, however, as it was carried in the Baptist Standard, the Texas Baptist paper, appeared the following editor's note:

"Charges People of the Covenant, a textbook written in part in 1963 by Jack Flanders, now chairman of the Baylor religion department, was a 'liberal' book were brought by James W. Draper Jr., pastor of First Church, Euless, a member of the Baylor trustees. The matter was resolved last July when the Baylor trustees adopted a 10-point report underscoring commitment to the Baptist Faith and Message, Statement of 1963 by the Baylor religion faculty and shelving the Flanders book as a primary textbook. If Patterson and Pressler ever were directly involved in the matter, it was not made public at the time."

WMU 93rd anniversary plaque marks foundation

By Catherine Allen
RICHMOND, Va. (BP) — The Southern Baptist Convention's 93rd anniversary was marked in a unique way in Richmond. The messengers, all male, nervously debated whether women shall be allowed to organize a missionary support group.

Meanwhile, more than 100 women convened one block up the hill at Broad Street Methodist Church. There, in the Methodist social hall on May 14, Woman's Missionary Union of the Southern Baptist Convention was formed.

Exactly 93 years later, WMU leaders from 11 states returned to the historic site to thank the Methodists for their hospitality.

May 14, 1961. WMU officials joined with two Methodist bishops to dedicate a plaque marking the site of Broad Street Methodist Church. The church now is located in suburban Richmond under the name of River Road United Methodist Church.

Fred Forberg, a trustee of the church, led in the placement of the marker. He assured Baptists that the Methodists would not let the site of WMU's birth be forgotten, though Broad Street Methodist Church was demolished in 1963 to build a parking lot. He returned to WMU a plaque which the women had placed in the old church in 1938, during 50th anniversary celebrations.

Joining with Forberg were Robert M. Blackburn, bishop of the Virginia Conference of the United Methodist Church; Carl J. Sanders, former pastor of the Broad Street church and former bishop of the Alabama conference; and William E. Knight, present pastor of River Road Baptist Church.

Baptists speaking during the public ceremonies were Mrs. A. Harrison Gregory, president of WMU-SBC; Carolyn Weatherford, executive director of WMU; Mrs. George B. Clarke, president of Virginia WMU; and R. Keith Parks, president of the Foreign Mission Mission Board of the SBC.

The WMU audience adjourned to the First Baptist Church which this time welcomed the women with red carpet treatment. With birthday cake, candles and tributes, 225 guests celebrated 93 years of WMU's history.

Wendell Belew, director of the missions ministry division of the Home Mission Board, said, "Often WMU's voice is the only voice that cries out in the church that the good news is for all the world. You have helped keep the churches on target."

Belew praised the innovations of Annie Armstrong, the founding secretary of WMU. "She was a practitioner of missions," he said. "She invented kinds of ministries we thought we just invented recently."

Harold Bennett, executive secretary-treasurer of the SBC Executive Committee, recalled his experiences with WMU as a pastor, husband, denominational worker, and as a child — when he was a member of WMU's former Sunbeam Band. "We have been laborers together with God," he said, quoting WMU's watchword.

Parks, president of the Foreign Mission Board thanks WMU for more than



Back porch repairs

These men representing the Brotherhood of First Baptist Church, Water Valley, recently spent the day on the Farrow Manor Campus at Independence of the Baptist Children's Village on a special project. They replaced the back porch and stairs on Kelly Cottage. Left to right the men are Guy Reedy, pastor; Bill Riley, J. P. "Doc" Hart, Rueben Johnson, Bill Heath, Tommy White, and Tommy Hill.

Pray for MKs

June 18 — Elizabeth Ann Lee, France, Mississippi College
June 18 — Martha Sue Williams, Niger Republic, USM
June 20 — Tracy Lane Peacock, Korea, MC
June 21 — Timothy J. Glaze, Argentina, MC
June 27 — Mrs. Deborah Trott Pierce, Brazil, graduate student, Miss. State

Photo policy

- In order to provide an understanding of the policy on photographs followed by the Baptist Record, an explanation of that policy is presented.
1. We can use only good pictures in order to achieve reasonable reproduction.
 2. We will run all pictures of G.A. coronation services that measure up to the quality standard. We will have news items for those churches that do not send usable pictures.
 3. For graduation stories, only those receiving doctorates will be pictured. Mississippi graduates of seminaries will be listed.
 4. For music performances at church and association programs, only Mississippi non-professional groups will be pictured, and then only if the program is not one for the group's own church. For promotion of statewide meetings the use of pictures of music groups will be decided by the Baptist Record staff.
 5. The Baptist Record will run notices of anniversaries relating to Baptist entities in Mississippi any time we receive them. We will use pictures only in multiples of five years.
 6. We can use college-bestowed honors only when we are aware that the honoree is a Mississippi Baptist.
 7. Because there are so many instances in which they would be applicable, we cannot use evangelists' pictures in revival meeting situations.

Paraguay Baptist executive on motorcycle aids preacher

WALTER INSFRAN, Paraguay — Politicians aren't the only public figures subject to violent attack.

A young Paraguayan evangelist learned that fact the hard way after one of his sermons provoked a knife attack.

The evangelist, a lay Baptist in his 20s, was preaching in a gospel meeting east of Paraguay's capital, Asuncion, when a man, infuriated and apparently drunk, stood up and loudly contested the message.

The evangelist continued to preach, ignoring the interruptions. He concluded the meeting and started for home on his horse.

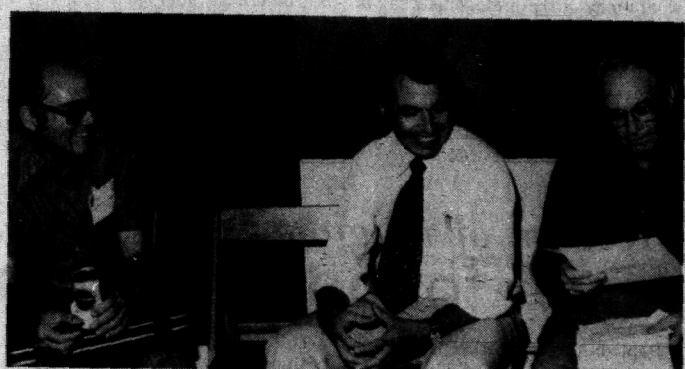
Not far down the road he was ambushed by the drunken man, who lurched from behind some bushes wielding a knife. He plunged it into the horse's neck and stabbed the preacher in the right side.

Bleeding and in pain, the preacher still managed to escape the reeling drunkard, leaving behind his wounded horse.

Rafael Altamirano, executive secretary of Paraguay's Evangelical Baptist Convention, arrived in the area on church business two days later and heard about the attack. He found the wounded preacher at home, nursing his wound and thanking God for life.

Altamirano drove the young man 30 kilometers by motorcycle over rough dirt roads to the remote town of Walter Insfran, where Southern Baptist missionary physician William Skinner of Tennessee was operating a mobile health clinic in the yard of a tiny Baptist church.

More than one hundred adults and children were gathered around the church awaiting medical attention when the motorcycle roared into the



Rafael Altamirano, motorcycleist and executive secretary of the Paraguayan Baptist convention, is seated between Missionary Ken Watkins and Earl Kelly, executive secretary for Mississippi Baptists.

churchyard. The dramatic arrival attracted many more.

Skinner laid the preacher on a pew bench and examined his stab wound. Fortunately it was a flesh wound; no organs or major arteries were punctured, no infection was apparent. Skinner dressed and bandaged the wound area and released the preacher to Altamirano's care.

Unable to resist a crowd, however, the young evangelist made his way to a shade tree, gathered an audience and began preaching. With Altamirano's assistance he counseled individual villagers interested in the gospel and later participated in Skinner's evening preaching service.

Why the attack? Perhaps the lay preacher represented a threat to life-as-usual in his assailant's eyes. Altamirano states that the young preacher, a Christian for barely a year, has already won more than 20 people to Christ.

Few Spaces Available At Garaywa

Space is still available at Camp Garaywa this summer during the following weeks:

- July 27-31 — GA
 - June 15-19 — Acteens
 - July 13-17 — Acteens
- All other weeks are already filled to capacity.

Jibla, Yemen — Finally struck water for the Baptist Hospital in Jibla, Yemen, but they have a "bit" of a problem. The flow of 700 gallons per minute offers enough water to supply the hospital and the community with potable water and also irrigate a vegetable garden which will produce dietary supplements for hospital patients. But the bit used to bore the well is embedded at the 580-foot mark and drillers are "trying desperately" to get it out, says missionary Anne Dwyer. The hospital, which has been without an adequate water supply for more than a year, has had to track in water.



A message for the sons and daughters of religious professionals.

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Doors in Cuba open for books

(Continued from page 1)

clear the way for future shipments of materials, Stamps says, and another leader plans to purchase equipment for one of the three Baptist conventions in Cuba.

Lack of diplomatic relations between the United States and Cuba prevents direct shipment of literature from the Baptist Spanish Publishing House in El Paso, Texas.

"There is an open door and such an intense hunger for new books to which we can minister legally," Stamps says. "I have been assured by those who have visited (Cuba) that as long as it is a moderate amount coming from a friendly country like Nicaragua there is no problem."

SBC not part of coal purchase

By Norman Jameson

NASHVILLE, Tenn. (BP) — It is the Los Angeles Church Loan Corporation and not the Southern Baptist Convention that is negotiating to buy coal properties in Kentucky.

Persistent rumors have plagued the strike-torn mining region near Harlan, Ky., since the first of May that the nation's largest Protestant denomination was about to buy a non-union mine. Such a move would alarm Baptist pastors whose memberships include both union and independent miners.

Office workers and the company's lawyer were convinced the man who offered to buy the Kentucky Harlan Coal Company was a Californian representing the Southern Baptist Convention. But W. C. Bryant, executive director of the Los Angeles Church Loan Corporation, said he has "no idea" how they got that impression.

"I have always tried to keep the relationship very clear in everybody's mind," said Bryant, pastor of First Baptist Church, Norwalk, Calif.

"The Church Loan Corporation is a privately held corporation," said Robert Hughes, executive secretary of the Southern Baptist General Convention, "and it has no knowledge of its current operation or relationships."

The Los Angeles Church Loan Corporation, founded in 1963, was at first directly related to the Los Angeles Baptist Association. That relationship ended in the mid-70's and the corporation has no ties to any Southern Baptist agency or institution.

Its sole objective, according to Bryant, is to accumulate funds to purchase land on which to build Southern Baptist churches in California. Bryant says he currently manages 22 or 23 uni-trusts, though the corporation has yet to finance a single church site.

Neither Bryant nor Kentucky Harlan Coal Co. Lawyer Bill Forrester would confirm the asking price of the company. Area Baptists say it is between \$26 million and \$36 million. Bryant says he is negotiating for "several" mines.

The Baptist Record

OFFICIAL JOURNAL OF THE MISSISSIPPI BAPTIST CONVENTION

Editorials

What is the reason for battle? . . . If it's the Bible, there will be no winner

Before most Mississippi Baptist homes receive the next issue of the **Baptist Record**, the Southern Baptist Convention will be almost over. Some will not receive the next issue until it is over.

A burning issue that evidently cannot be escaped at this year's convention is the attitude of Southern Baptists concerning the Bible. At least, that is what many of the protagonists say is the issue. Others flatly declare that it is power.

If it is power, let's so define it and resign ourselves to a pitched battle.

If it is our attitude concerning the Bible, let's draw back and reassess our positions. Surely we don't have to

throw up battlelines. Surely we can come to some common ground of agreement that will allow us to use it as a guide both for our own lives and for our witnessing endeavors around the world. Surely we can agree that it is the inspired Word of God, and we can rally around that concept in order to declare its message to a desperate world that we see deteriorating every day before our very eyes.

Why must we argue about our call to action while the world falls apart because our action is inadequate?

If there is to be a battle, may the winners be those who would agree that we have been called to "Go. . . and

teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost."

Actually, if there is to be a battle over our attitude concerning the Bible, there will be no winner.

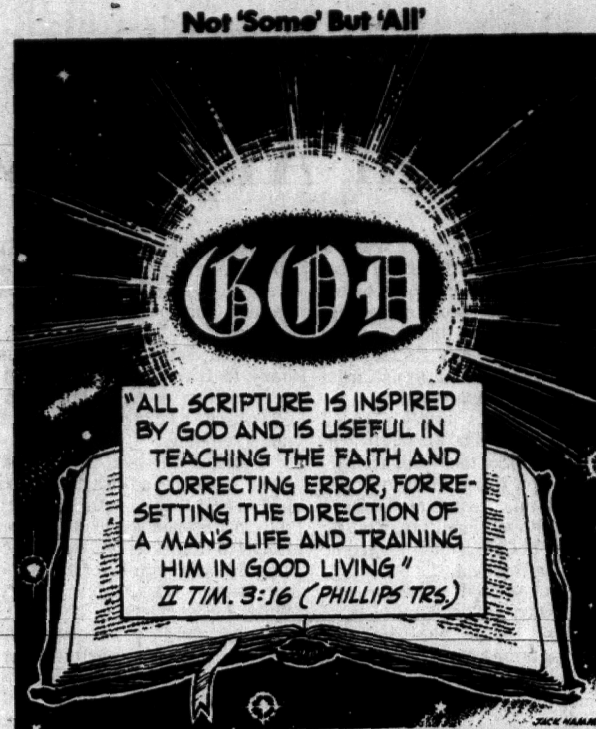
How can we teach them to observe all things "whatsoever I have commanded you" if we argue about the commandments? How can we expect the Lord to be with us at all, much less "unto the end of the world," if we cannot teach them "to observe all things whatsoever I have commanded you?"

We are missing the mark, sadly and tragically. By the grace of God, let us at least try to get our priorities

straightened out.

We must agree, of course, that the Lord can accomplish His purpose without us. Perhaps it is selfish to want to be a part of that accomplishment. If so, let us admit to selfishness. Whatever the reason, let us not give up the cause because of our own default.

He said that if we will go and teach and baptize that He will be with us until the very end. Let us hang onto the promise with every fiber of our being. But more than being the recipients of a promise, we must go and teach and baptize because He told us that is our mission. It was the Lord speaking. We cannot entertain failure.



Fort Adams

Ever since I read last fall that Woodville Church was opening a mission at Fort Adams, I've been wanting to see that place. It amazes me that the spot has not been made a state park. Sunday, May 24, W. D. and I drove to Fort Adams for the dedication of the mission building. At Woodville we turned west and followed curving 24 to its end at a dirt trail and a "Posted" sign. There at historic Fort Adams we found a dozen or so houses, a store or two, a few trailers, tiny St. Patrick's Catholic Church in a pecan orchard, and a newly painted white house that is the Baptist mission (see story on page 5). I could see French influence in the architecture of some of the old houses. But where is the Mississippi River? I wondered. A mile or more away, I learned. About a hundred years ago, it started to change its course. As the river moved farther west, the busy port town declined.

I let my imagination run wild, picturing faces from the past. There was Antoine Davion, French missionary-priest, who in 1698 came from Canada to this promontory above the river, and lived among the Tunica Indians for 20 years. One day the Indians entered the mission chapel and found the priest on his knees, dead. Since the man had died praying, the Indians buried him underneath the altar, and named the place Davion's Rock.

Then in 1764 Arthur Loftus, British major, was on his way up the river to Illinois. The Tunica fired on him from Davion's Rock and killed him. After that the bluff was called Loftus Heights.

In 1797, James Wilkinson, American general (later said to be a traitor to his country, because of various conspiracies), instructed Isaac Guion to (Continued on page 5)

Freedom of religion . . . A foundation stone for liberty

Baptists have always been in front of the movement toward religious liberty. Among Mississippi Baptists, Religious Liberty Sunday is to be observed June 7; and it should be an observance of special significance.

Baptists were instrumental in the movement to have the first 10 amendments, or the Bill of Rights, affixed to the United States Constitution. The first of these amendments establishes that "Congress shall make no law respecting an establishment of religion, or prohibiting the free exercise thereof, or abridging the freedom of speech, or of the press; or the right of the

people peaceably to assemble, and to petition the Government for a redress of grievances."

This is the stackpole around which is established our freedom of religion, or religious liberty. On the steps of the U.S. Capitol George W. Truett, then pastor of First Baptist Church, Dallas, said that "religion must be forever voluntary and uncoerced." He also declared that no power, whether civil or ecclesiastical, can "compel men to conform to any religious creed or form of worship."

This concept we must protect. It is, of course, a continuing concern; but June 7 has been established as a day to

give special consideration to religious liberty.

We in the United States have very little concept of the circumstances that would surround the loss of religious liberty. We have had such liberty in its complete form for all of our lives. We have the liberty of practicing our religion in whatever way we choose or not practicing any religion at all if we so choose.

While we as Baptists deplore the fact that many choose not to profess any kind of religious persuasion, we must agree that such right is to be afforded everyone if on the other hand we are to be left free to practice our religion as

we choose. The remedy for dealing with those who profess no religion is to provide a witness to them that would cause them to alter their decision.

In many subtle ways there are forces that are endeavoring to chip away at complete religious freedom in our nation. There are those who want to hem in our freedom in some respect either through taxation procedures or by seeking to force all religious thought into their own molds.

We must be ever vigilant in order to maintain our freedom of religion as we now have it. Freedom of religion is a foundation stone for all other freedoms.

Letters To The Editor

An appeal from Southern Baptist church historians

G. Hugh Wamble

We believe the Southern Baptist heritage is precious. It has been won by sweat, blood, and tears and passed on to us by noble saints of God. All Southern Baptists need to defend and protect our heritage. In a time of denominational crisis and controversy, subtle changes occur which erode our Southern Baptist heritage. We think this is the case in the current denominational conflict.

As students and lovers of Southern Baptist life, we plead for three things:

- One, we appeal for the preservation of Baptist distinctives.
- Two, we request Southern Baptists to remember the purpose and intention of the SBC. According to its constitution, the SBC was organized "for the purpose of carrying into effect the benevolent intention of our constituents by organizing a plan for eliciting, combining, and directing the energies of the denomination for the propagation of the gospel."

The historic heartbeat of the convention and the source of its unity and strength has been a commitment to evangelism and missions. We would caution against any action which would turn the SBC from a missionary organization into a doctrinaire and churchy body like so many other denominations.

Three, we plead for a reaffirmation of our historic position concerning the centrality of the Bible and our aversion to creedalism. Southern Baptists have always been a people of the Book who believe and believe in the Bible. Let us not permit human statements about the Bible to replace what the Bible says about itself. The historic Baptist position is that nothing stands between the individual and the Word of God but the Holy Spirit.

In closing, we appeal to all Southern Baptists to continue in their efforts to understand, teach, and enhance the Baptist heritage. Also, we appeal to Southern Baptists to support all SBC agencies which are involved in upholding and spreading the Baptist heritage. Moreover, we appeal to these agencies to lay a new emphasis on exalting and preserving the Southern Baptist heritage.

Robert A. Baker
William R. Estep
Timothy George
C. Thomas Halbrooks
E. Glenn Hinson
Dan Holcomb
Claude L. Howe, Jr.
Bill Leonard
Leon McBeth
Glenn T. Miller
W. Morgan Patterson
Walter B. Shurden
Prenrose St. Amant
John E. Steely

Come in a spirit of love

Editor:

Because of my pastoral experience in Mississippi, I have an abiding love for my friends and fellow Baptists who serve in your beautiful state.

My appeal is a simple request: if you are coming to the Southern Baptist Convention in Los Angeles, come in a spirit of love and reconciliation. . . .

Let the Los Angeles Convention will either help the work of Southern Baptists in California or it will cripple our effectiveness for the Gospel. Our state convention is 41 years old this year. We have been strangers in a foreign land, struggling for recognition, striving to build churches, reaching out to every facet of our west-coast culture with the message of Christ. Our churches are growing; we have 39 different language groups in worship every Sunday, missions are being established. God has validated our presence with His blessings!

This is a crucial hour: California is watching to see how this great denomination handles conflict and disagreement. My prayer is that we will come together, putting our normal disagreements in the background, publicly committing ourselves to telling the world about Jesus. We must show by our conduct that we believe I John 4:21, "this commandment we have from Him, that the one who loves God should love his brother also."

Michael K. Olmsted, Pastor
First Southern Baptist Church
Lompoc, Calif.

Too little about forgiving

Editor:

Recently I received an unsolicited copy of one of the "Independent" Southern Baptist newspapers, filled with information about the inerrancy issue, the Los Angeles convention, and Bailey Smith, all from the "conservative" point of view. This particular issue was particularly upsetting to me.

It is very unfortunate when an atmosphere of distrust is created by use of emotionally-charged terms such as "denominationally controlled state papers, Gatlinburg Gang, liberals and modernists, fundamentalists," etc. All these defy universal definition and seem to accomplish little more than headlines. Let's face it, both sides of this issue have attacked and counter-attacked enough. Too much has been said already that did not need to be said, and too little about forgiving one another.

It is unfortunate when there is so much criticism of a man such as Bailey Smith. If we Southern Baptists

claim to be missionary-minded people, why not have a missionary-minded, evangelistic president? As for his appointments, what president has not appointed people who agree with his in basic beliefs? What president would not? Certainly he has done an admirable job during a difficult time for Southern Baptists.

It is very unfortunate that the word "control" keeps coming up. I have not met a single Southern Baptist yet whose thinking could be controlled by any committee or agency. We are as independent as they come; we have just chosen to cooperate. Isn't that basic to Southern Baptist principles of organization?

It is past time we begin to listen to the Word we talk so much about:

- (1) to those who want to attack and counter-attack (Jas. 1:19) " . . . be quick to hear, slow to speak, slow to anger."

- (2) to those who may want to control (Mt. 20:26) " . . . whoever wants to become great among you must be your servant."

- (3) to all men who know you are his disciples if you love one another."

I have been a Christian 16 years, Southern Baptist by choice eight of those years, conservative in theology, graduate of a Southern Baptist seminary, a Southern Baptist pastor three years, and proud to be able to say this. Southern Baptists have always had differences, but I believe much of what has gone on the past two years has been detrimental to the cause of Christ. We need to again be reminded "doers of the Word, not hearers only," not debaters, or theological nitpickers either.

Wayne Hatcher
Fayette, MS

Independent seminary

Editor:

In **The Baptist Record**, April 30, 1981 issue, I read on the cover page and I quote from that article: "Kenneth Chafin, pastor of South Main Baptist Church, Houston, Texas, also criticized Bailey Smith's appointments, inferring that a number of appointees have degrees from independent seminaries and 'para-Church organizations.'"

I have for a long time admired the work and the man, Dr. Kenneth Chafin; and I have read most of his writings. However, I believe he made a mistake in making such a statement as this. It is something that could have gone unsaid; and if he truly believes this way, then I feel he has made a mistake that he should correct. I dare not take anything from this man no matter where he got his degrees; and I do not believe he has a right to take anything from me simply because my doctor's degree came from an independent seminary, Luther Rice.

I simply believe we need to be out there knocking on doors and going to

our great Southern Baptist Convention with a spirit of not to unseat a president that has done all he knows how to do and in the best way that he knows, but to lift up our Christ and let the world know that the Southern Baptist Convention, the roots of which grow deep in this great freedom that Christ has given to us, is concerned first about getting men into heaven and not so much concerned about getting another man into the place of the president.

Don Nerren, pastor
New Zion Baptist Church
Braxton

Observations of Concern

Editor:

I read with interest your April 23 response to Mrs. Belle McPherson concerning the liberalism of the Christian Life Commission's seminar participants. You stated that her view was a matter of interpretation. Not wishing to make a blanket assessment of the Commission itself, which I am also sure was not Mr. McPherson's intention, I would nevertheless like to make the following observations.

Several months ago my Southern Baptist pastor/husband received in his Pastor's Digest from the Miss. Baptist Convention Board a brochure by Edd Doerr with Americans United for Separation of Church and State, which was placed in there by the Christian Action Commission, the Miss. counterpart of the Christian Life Commission. Among other things, this brochure promoted freedom of choice on abortion under the guise of "religious liberty" and separation of church and state. I have just recently discovered that Edd Doerr signed the Humanist Manifesto. The Manifesto states in part, "We find insufficient evidence for belief in a supernatural; it is either meaningless or irrelevant" and "No deity will save us; we must save ourselves." You're right. Liberalism is the wrong word to describe such attitudes. Atheism is the correct word.

Another thing I have come across is an official list of NGO's (non-governmental organizations) which support and/or endorse the United Nations and therefore its stated or unstated goals. The Christian Life Commission is on that list. Knowing of the continuing move toward one-worldism (not so subtly) espoused by the U.N., it seems to me that this places us as Southern Baptists in a rather precarious position concerning evangelization to the Christian faith. (We would be fools to compare this with what Jerry Falwell is doing. Dr. Falwell has not stopped preaching the gospel. He simply realizes that all-out war has been waged, not only against the gospel of Christ but against every Judeo-Christian principle this country was founded on.)

Thank you.
Georgia Wilkinson
Greenville

Whatever else might be said about Edd Doerr, it must be noted that he does not work for Southern Baptists. And in all fairness, it must be noted also that the pamphlet that is mentioned was one authored by Doerr, in which he pleads for not having a constitutional convention in order to rewrite the U. S. Constitution. The portion on abortion is illustrative. Jerry Falwell's activities, of course, have no bearing on the evangelistic endeavors of Southern Baptist churches.—Editor

Twisted statistics

Editor:

A last-minute story slandering seminary students of the 1970s, based on 1976 master's thesis, is designed to inflame SBC messengers, and thereby influence votes. It deliberately misuses a statistical table from the thesis by interpreting it to mean that many deny God, virgin birth, etc., when in fact the table reports only those who chose the most right-wing, conservative of six statements about belief in God, etc. No student chose the statement denying belief in God. I personally reject the validity of the six theological statements concocted by a Lutheran and a non-Christian sociologist (Glock and Stark) as a "Christian Orthodoxy Index."

Duke K. McCall, president
Southern Seminary

McCall is referring to a table presented three times in the latest issue of **SOUTHERN BAPTIST JOURNAL**, the publication of the Baptist Faith and Message Fellowship. The table was taken from the book, **THE BIBLE IN THE BALANCE**, by Harold Lindsell, the former president of the Baptist Faith and Message Fellowship. According to a seminary spokesman, Larry McSwain, Lindsell went to the seminary to do research for his book and decided to make use of a survey fashioned by Glock and Stark and used by seminary student Noel Hollyfield for his master's thesis. The survey was in the form of a questionnaire that gave the possibility of several answers on belief in God, divinity of Jesus, belief in miracles, belief in life after death, belief in the existence of the devil, and belief that Jesus walked on water.

The variety of answers came in such options as a simple yes, yes but there was a time of doubt, yes but doubts have come and gone, yes but I still fight against doubt, and no. The options are paraphrased, not literal. No one chose the no answer. The idea was to determine the extent of influence a person's environment and surroundings have on his response to religious beliefs.

Lindsell had taken the survey results and used only the simple yes answer in presenting a table of percentages of those at the seminary who believed in the various areas.—Editor

Prayer for convention

Editor:

As young ministers we are aware that the currently precarious situation in the Southern Baptist Convention will dictate the future of our denomination.

Due to the potentially divisive nature of these affairs, we at the Southern Baptist Theological Seminary are committing ourselves to prayer during the actual hours of the Los Angeles meeting. Out of a similar heartfelt concern for the well-being of our denomination, fellow seminarians on our campus are committing themselves to join us in this prayer vigil.

Fervently seeking God's leadership and direction during the convention proceedings, we are praying that Bold Mission Thrust will remain the focus of Baptist energies, that positive leadership will be elected within our convention, and that a united Christian witness will be expressed throughout Southern California.

The conflict today has produced a cult of misunderstanding and polarization, and we stand in crucial need of the reconciling power of God. For this reconciliation we call upon all Southern Baptists to pray.

Charles Johnson
Pontotoc, Mississippi
Dale Peterson
Roanoke, Virginia
Susan Wright
Louisville, Kentucky

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Cuban churches alive, growing in Marxist state

EDITOR'S NOTE: Jim Newton, Atlanta bureau chief for Baptist Press and news editor for the SBC Home Mission Board, traveled to Cuba at the invitation of Cuba's Ecumenical Council and Church World Service. Others included Jim Wall, editor of Christian Century; Martin Bailey, editor of A.D. magazine; Roy Beck, associate editor of United Methodist Reporter; Susan Woolfson, managing editor of World View; and Kenneth Briggs, religion news editor of the New York Times.

By Jim Newton

HAVANA (BP) — Baptist churches in Cuba are alive, well and growing, but are troubled by a shortage of trained leaders and a thorny question of church-state relations.

Cuban Baptists are quietly debating among themselves whether they can or should cooperate with the humanitarian and social goals of the Marxist government without compromising their theological integrity.

Although many churches are small and suffer from leadership drains caused by the exodus of thousands of Christians, there are more than 16,000 Baptists in Cuba belonging to three groups. The Baptist Convention of Western Cuba, affiliated with the Southern Baptist Convention, is the largest with 105 churches and about 6,300 members. The Baptist Convention of Eastern Cuba, affiliated in the past with the American Baptist Convention, has about 6,000 members and an independent group, "Bautistas Libres," (literally, "Free Baptists") has about 4,000 members.

Baptist leaders in Cuba say they have amicable relations with government officials, although their relations admittedly are not as favorable as those between the government and the Ecumenical Council, the Cuban equivalent of the National Council of Churches.

"We acknowledge the possibility of joint work between honest Christians and Marxists in building a new society in our country," said Jose Felipe Carneado, member of the central committee of Cuba's Communist Party who for 20 years has coordinated the government's church-state policies.

At least two professors at the Protestant Seminary in Matanzas, Cuba, the president of the Ecumenical Council, and a few Presbyterian pastors and laymen say it is possible for a Christian to be a good Christian and a revolutionary Marxist. Most Baptists, Catholics and Seventh-Day Adventists would not go that far, but agree there are some similarities between Christianity and communism's social goals.

"We are not Marxist, but I believe there is a social dimension to the gospel and we must get the gospel into all areas of society," says Raul Suarez, pastor of First Baptist Church of Marianao, a suburb of Havana.

Suarez acknowledges he is more liberal than most other Cuban Baptist

pastors. He is vice president of the Ecumenical Council and leader of a recently organized group called COEBAC which draws about 100 members from all three Baptist groups but has no organic relationship with any of them. COEBAC — "Coordinacion Obrero Estudiantil Bautista de Cuba" (Cuban Baptist Coordination of Workers and Students) — is the only Baptist member of the Ecumenical Council.

Neither of the official Baptist conventions is a member of the Ecumenical Council, and convention officials consider COEBAC a renegade group uncooperative with the government but cooperative with the government and Ecumenical Council.

Defending COEBAC's cooperation with the government, one young man says there are many good things in Cuba which Baptists can support, such as the struggle against poverty and goals to give everyone in Cuba "an opportunity to live fully."

"Those who have understood this and cooperate along that line are opposed by those (Baptists) who maintain traditional theology that to participate in government efforts to improve the welfare of society is bad, and that communism is the anti-Christ," he adds.

"Although churches have not been divided into two groups, there is a great ideological struggle within the convention," he observes.

The struggle came to a head last September when four professors at the Baptist Seminary of Western Cuba, including Suarez, were dismissed without explanation.

Convention officials appear reluctant to talk about the reasons for the dismissal, but Suarez and his group are not. The four professors were fired, Suarez believes, because they had publicly indicated they were willing to help in the social tasks of the revolution.

"We are not against the revolution," says one Baptist pastor, "but we believe in the Baptist principle of separation of church and state."

"The only thing I can find against the revolution is discrimination against Christians," says another Baptist leader. "If there were no discrimination against Christians, I could support the Marxist government with

no problem."

Carneado and other government officials insist that job discrimination against Christians is against official policy. "It may be possible that this might happen as the position of someone on a lower echelon, but it is not the policy of the government."

Carneado and most religious leaders against the Christians who most strongly opposed communism have left Cuba by now.

Baptist leaders estimate about 4,000 members from the three conventions have left since the revolution began in 1959, including some 50 pastors from the Western Cuba Baptist Convention, about half of the strength.

With only three full-time students at the Baptist seminary in Havana, Baptist leaders say they need every trained pastor and leader they can get. Seminary officials hope at least six or eight new full-time students will enroll next fall.

When 25 pastors indicated a desire to leave Cuba during the Freedom Flotilla, a cry arose from the churches pleading for the pastors to stay. Only a few left the country, but 17 still want to leave, says one convention official.

"We need them to stay here in Cuba," he says. "Cuba needs Jesus Christ. We need leaders. If they left to go to the United States, we would have to train more pastors to take their places."

Even Suarez agrees, summing up the strong feelings of the people this way: "Christ is in Cuba. He has not gone away. Nor will he go away. We will be with Christ in Cuba."

From sandwiches to HMB help, church finds ways to finance

RUFFS DALE, Pa. (BP) — When a tiny mission Sunday School first brought a man to Ruffs Dale to talk about being pastor, members had to sell sandwiches to help buy his plane ticket.

Now Ruffs Dale Baptist Church has 115 members, and directors of the Southern Baptist Home Mission Board have voted to provide James L. Smith with church pastoral assistance.

Smith and his wife, Jimmie, were among 54 persons named to missions service by board directors during their May meeting. But the Smiths' affiliation with the Ruffs Dale church dates to June or 1979, when Smith first visited the congregation.

"At this time there were just two adult men, the only working members" out of 21 people, Smith said.



Tornado leaves little of church

Little remained of Emerson Baptist Church near Paris, Tex., after a tornado struck Wednesday night, May 13, during church supper. With little warning the 19 members rushed out the door to a nearby ditch moments before the twister demolished the building. (Photo by Nancy Dickson).

Vandalism continues against Baptists

VAULX EN VELIN, France (BP) — A gunman who fired into a church congregation in prayer left no injuries and little damage, but for a small, growing Baptist congregation in Vaulx En Velin, the incident was only one of many acts of violence in more than two years.

Three plate glass windows have been broken at the church, the front door and two small rear windows shattered, and a metal security door in the rear of the church crushed and its concrete supports chipped away, according to Southern Baptist missionary Mark Sutton, pastor of the church.

The gunman fired at the congregation at a night meeting following the showing of a Billy Graham film attended by some Muslim young people.

The vandalism is a problem shared by other evangelical churches, including four which were damaged or destroyed by fire, Sutton says. Several groups, including Baptists, Methodists, Assemblies of God and Pentecostals minister in the Lyons metropolitan area, where 1.25 million people live.

A text from a Jehovah's Witnesses Bible was written in red paint across one wall at a Brethren church damaged by fire, and the group's tracts were found at the site of a fire which destroyed another Brethren church.

Sutton agrees with the police that the Jehovah's Witnesses are not responsible for setting the fires because the group deplores violence and the evidence is "a bit too obvious."

A third fire destroyed an independent Baptist church building and a fourth destroyed an Assembly of God church, the largest church in the city, Sutton reports. One of four men who

set the latter fire went to police and admitted that he and the three others had gotten the idea from the first three fires.

They told police they wanted to "show the evangelicals that they were wrong," Sutton says. Police have not been able to apprehend anyone in connection with the other fires, but they know more than one person is involved.

Eighteen percent of the evangelical churches in the Lyons area have been destroyed, says Sutton. "All the pastors and churches in the Lyons area are concerned."

Sutton is not sure how much of the violence can be attributed to religious persecution, but "there is no doubt that some of it is just that."

He says relations with the Muslim community have been improved because church members refuse to work with Muslim children in Bible clubs until they have obtained parental permission. "This has shown the adults that we are not trying to 'steal' their children."

Also, Bibles have been made available in French and Arabic. Many Muslims in France have only a speaking knowledge of Arabic and are grateful to learn how to read their native language.

Despite the problems Sutton says his church is growing. Up to 40 people may attend a Sunday worship service, and the church is contacting more who are interested in Christian worship.

The church plans to hold a revival in a city park next fall if it can get government permission. "This could be a turning point in our witness to the community," Sutton says.

Faces and places . . .

(Continued from page 4)

build a fort on this peak "to keep an eye on the Spanish across the river." In April 1798, Congress set up the Mississippi Territory. In August of that year, Wilkinson and his military leaders, John Hamtranck, Andrew Marshaik, and Merriwether Lewis, took over the fort.

The location was good, for the fort on a 60-to-80-foot precipice was not visible to travelers on the river. From Block House Hill (or Mt. Washington), the 400-ft. look-out point, Natchez could be seen on a clear day, 38 miles to the north. Wilkinson named the fort for President John Adams, who had told him to have it built. The town that grew

up (at first called Wilkinsonburg) had a sawmill, stores and churches, and houses for the troops' families.

While New Orleans was still in possession of the Spanish, Fort Adams for a few years was a major American port of entry. In 1802, for instance, more than a million dollars worth of exports (mostly cotton) and \$23,000 in imports of manufactured goods went through its customs office. That same year the Louisiana Purchase took place.

I can imagine the faces of the Choctaws who gathered at the fort to sign a treaty in 1801, giving consent to the opening of the Natchez Trace, a post road through their lands to Tennessee, provided no homes be built along the road.

As the 19th century progressed, Fort Adams became a town of "riverboats, gamblers, showboats, cotton, and sin."

I can picture Philip Nolan being sentenced. During the War Between the States, Edward Everett Hale wrote the famous patriotic story, "The Man Without A Country," opening it in the setting of Fort Adams. During the same war, a federal gunboat, the Chillicothe, was anchored there, started the drift that eventually changed the river's course and killed the port.

Farmers, I read somewhere, used to plant crops on slopes of the bluffs, land so steep that the mules sometimes stumbled and somersaulted into the treetops below! (No, I don't believe that either.)

Baptists organized a church in Fort Adams in 1855, according to Mississippi Association minutes. The church stopped reporting in 1885, as its attendance declined. Hubert Curry of Woodville, who was born in Fort Adams in 1907, told me that he remembers seeing the ruins of the old church as a boy, and that the bell in its yard was rung on special occasions in the town. He said that he and other Baptists worshiped for two or three decades in the town's schoolhouse (story on this page.)

Curry said he guided a team of archaeologists from the Smithsonian Institution in 1960 to the foundations of the old fort. I told him I'd like to see that spot, but he said it's too rough to walk down there any more.

One newspaper reported in 1924 that "the people have packed their bags and left Fort Adams." But they didn't all go. Some stayed, and now others have returned, ready to minister to the farmers and weekenders and any other residents who wish to join them.



A crowd of 70 or 80 persons from Woodville and Fort Adams gathered for the outdoor service Sunday afternoon, May 24, to dedicate the Fort Adams Baptist Mission building. A mixed ensemble, women from Woodville Church, presented special music, accompanied by pianist Darlene Ford.



Program personalities at the Fort Adams mission dedication service were; left to right: Enloe Kee, III, Woodville chairman of deacons; Roger McGraw, Woodville, chairman of the mission building committee; Ben Carlisle, Woodville pastor; John Paul Jones, director of missions, Mississippi Association; Jimmy Simeon, pastor, Centreville Church, who delivered the dedicatory address; Bob Rogers, pastor of the Fort Adams mission and minister of music and youth at Woodville; and (front center) O. B. Beverly, retired pastor of Woodville Church, who led the singing.

Baptists invade Fort Adams, dedicate transplanted house

By Anne W. McWilliams

Baptists have re-invaded Fort Adams. Woodville Baptists dedicated a mission building there May 24 on a piece of land that belonged to Fort Adams Baptists but had lain empty, except for a scattering of graves, for nearly a hundred years.

Last summer Woodville Baptists were saying, "Let's start a mission." They considered Lake Mary, resort community for hunters and fishermen, and Fort Adams, historic village at the tip of curving Highway 24, and 22 miles from Woodville. Fort Adams was chosen. Though some said, "Nothing down there—not enough folks to attend a mission, just weekenders," still more said, "Let's give it a try." While search for a site was on, Hubert Curry overheard the discussions and dropped a bombshell. A plot of land in Fort Adams was available and he, Hubert Curry, might say how it could be used.

Curry was born in 1907 in Fort Adams. As a boy, he saw the old Baptist church, even then a fallen ruin on a two-acre patch. He and other Baptists went to church and Sunday School at the schoolhouse in Fort Adams until the late 20's or early 30's, when attendance declined to near zero. Then he started going to the Woodville Church.

As the last living person who held membership in the Fort Adams Baptist

Church, Curry told the Woodville congregation they could have the church land for a mission site. "It was like a miracle," said Ben Carlisle, the Woodville pastor. The bell of the old Fort Adams church is on the lawn of the Woodville Church. Curry gave permission for it to be moved from the church ruins.

In September, 1980, Woodville Church bought a house in Centreville, and had it moved to Fort Adams. Woodville men took out partitions to form a room large enough for worship services, but left one small room for Sunday School, and a kitchen. They painted, put in electricity and screens, and a butane tank, and laid carpet. One member gave concrete for sidewalks. A couple paid for a piano, as an anonymous gift.

Bob Rogers, mission pastor and minister of music and youth at Woodville, said, "The endeavor gave the church a deeper sense of purpose and mission. As people gave their time in painting and fixing up, they themselves were being missionaries."

The first 9 a.m. preaching service was held November 2, 1980. Leaflets had been handed out, advertising the meeting. "We expected 10 or 20," Rogers said, "but 30 came that first day." That doubled within a few months. On May 24, there were 57 present. In December, the mission passed its \$100

Lottie Moon Offering goal by giving \$135.

Women from Woodville and Fort Adams began talking about adding a Sunday School (for preschool and older children) to the early morning preaching services. This was done in March, 1981; beginning enrollment was 10.

Though there's a small Catholic church in Fort Adams, there's no other Protestant church, either in the town or in the nearby area. Therefore, the mission has invited persons of other denominations to worship with them. Methodists, Presbyterians, Church of Christ members, and others have done so.

Bob Rogers was ordained to the ministry by the Woodville Church Feb. 22, 1981. On Easter Sunday he performed his first baptismal service, after a woman at the mission made a profession of faith in Christ. Rogers was born in New Orleans, son of Chaplain and Mrs. Robert H. Rogers. He claims Immanuel, Greenwood, as his home church. (He said that Greenwood youths plan to visit Fort Adams in June with a survey.) Rogers was graduated from MC in 1980. He attended New Orleans Seminary for a semester, then married Mary Wade of Lake at Christmastime, and moved to Clinton and did substitute teaching while Mary was completing her final

semester at Mississippi College. He plans to resume his studies at New Orleans while continuing to serve at Woodville and Fort Adams. He and his wife have been visiting Fort Adams residents on Saturdays. She leads the singing at the mission.

For the May 24 dedication service, Jimmy Simeon, Centreville pastor, spoke. The crowd of 70 or 80 sat in chairs on the lawn of the Fort Adams Mission.

Roger McGraw, Woodville, chairman of the Building Committee for acquiring and refurbishing the house, presented the key to Pastor Rogers. A Mixed Ensemble from the Woodville Church sang, "Bless This House." Others on program were Ben Carlisle, the Woodville pastor; John Paul Jones, director of missions, Mississippi Association; and Enloe Kee III, Woodville chairman of deacons.

A reception followed the service, with Nancy Rosenblatt as social chairman and Bill Brock, in charge of flowers.

The Joint Committee serving in establishment of the mission included Ben Carlisle, Bob Rogers, Mrs. Inez Creel, Mrs. Martha Hewes, Mrs. Gwen Jensen, Enloe Kee III, and Henry Strickland.

When Hubert Curry dropped that bombshell, he may have opened a new day for his birthplace.



Roger McGraw, left, chairman of the mission building committee, presents the key of the building to Bob Rogers, mission pastor.



Bob Rogers, minister of music and youth at the Woodville Church, is pastor of the Fort Adams mission. His wife Mary leads the singing.



The bell which belonged to the old Fort Adams Baptist Church is now on the lawn of the Woodville Church.

Clarksdale school may lose tax exemption

Clarksdale Baptist Church pastor Lucius Marion reported that contrary to indications from the judge, only the Clarksdale Baptist Church has been granted a petition to intervene in a major court case.

The Clarksdale Church, Marion, a number of teachers and parents of children at the church school, Rep. Trent Lott, Sen. Jesse Helms, Rep. John Ashbrook, and Rep. Robert Dornan all attempted to intervene in a case involving the possible loss of tax exemption for the school operated by the Clarksdale Baptist Church. The written order just received by the church only granted the church's petition.

In a hearing in Judge George Hart's courtroom in Washington, D.C., the groups sought intervention in order to present evidence to reopen the Green v. Miller case which could, if let stand, remove the tax exemption from all Mississippi church schools which do not meet government standards for recruitment of black students.

The Clarksdale church school claims it has never discriminated, yet is facing loss of tax exemption — which could also deny exemptions to any gifts to the church which operates the school.

Said Pastor Marion, "We intend to see it through to the best of our ability."

The church is expected to participate in proceedings to be scheduled by Judge Hart sometime in June.

School trustees have established a legal defense fund.

Parkhill will mark 25th year

Parkhill Church, Jackson, will observe its 25th church anniversary Sunday, June 14. Following the 11 a.m. service, there will be a covered-dish dinner in the Fellowship Hall. James C. Edwards is pastor.

Copenhagen — At a recent service Bodil Kaspersen, new pastor of the Broholm Baptist Church in Copenhagen, became the first ordained woman minister in the history of the Baptist Union here.

Just for the Record



FIVE ACTEENS were presented to CALVARY CHURCH, HATTIESBURG to be crowned May 10 in a candlelight ceremony. The queens and their crown bearers were, l to r: Sheri Downing, Jeffrey Downing; Beth King, Joseph King; Crystal McMahon, Scott Wilkes; Karen McMahon, John Purvis; Tammy Norton, Emily Hasty.

Two R.A.s, Steve Wilson and David Benedict, lighted the candles for the theme, "The Light of the World Is Jesus." Special music was provided by Good Hope Acteens. Leaders Gail Benedict and Frances Downing crowned the queens following the charge by the pastor, Douglas E. Benedict, Sr. A reception followed the ceremony.



GRIFFITH MEMORIAL Church, Jackson's "Men for Fun Team" in basketball won the Hinds-Madison Sportsmanship trophy. Gary A. Knapp is pastor.

First Church, Overt, Jones Association, honored its Senior Adults with a dinner provided by the younger generations. Attending were: Sabra Oden; Mae Jewell Ezell, JoAnn Walters, Pat Breazeale, Mary Nell Landrum, Helen Shows Moore; J. C. Landrum, Anna Bell Landrum, Marie Powell, Jewell Donald; U. G. Landrum, Hosmer Breazeale and Jeanette Landrum. The pastor is Billy Dowdy.

The Acteens of the First Church, Overt visited the South Mississippi State Hospital of Laurel where they entertained in the pediatric ward by dressing as story book characters, and playing and reading with the children. Those who went were Sara Bates, Melissa Miller, Tracy Donald, Anna Lewis, Glenna Donald, and Becky Bates.

East Side Church, Richton, will hold Vacation Bible School June 1-5, from 6 to 8 p.m. Parents' Night will be June 7.

Bethlehem Church, Jones County, held a special service on Memorial Day to honor present and former members of the church who have served in U.S. military forces. Ex-servicemen present for the service represented three states and several areas of Mississippi. Twenty-four veterans included one (Ralph Balch) who served during World War I; 13 who served in World War II; four in Korea; seven in Vietnam; and one who served during peace time. Former prisoners of war present were Edward Bell, who was prisoner in Japan, and Arnold Flowers, who was prisoner in the Philippines. One man represented the National Guard. Special recognition was given to Sgt. Luther McCarthy, a veteran of World War II, Korea, and Vietnam.

Immanuel, Natchez, plans note burning

Immanuel Church, of Natchez, plans to have a note burning celebration June 14. All of its buildings are now free of debt. Former pastor Allen C. Johnson of Baker, La. will speak at the 11 a.m. service. Lunch will be served in the Fellowship Hall. The afternoon service, to begin at 1:30, will include special music, note burning, and message by former pastor Ray Walters, who is now pastor at West End Church, West Point.

Furnishing music for the celebration will be Mike and Patti Carter of Natchez, and soloist Sharon Penley of New Orleans, La. All three have degrees in music from USM.

Immanuel Church began in a private home, that of Mrs. Henry Mayers. The group enlarged and a building was rented. Then a tent was erected on a vacant lot and services were held for a while under the tent. A lot was bought for later use.

Donald Bennett was the first pastor. O. L. Ballard, a lay preacher from West Side Church, was the second pastor. When Ballard returned to seminary, Allen C. Johnson was called. During his ministry of eight years an annex of 15 Sunday School rooms was added to the original 11.

Under the leadership of Robert Hughes the present sanctuary was completed and dedicated in 1959. After Hughes left, he and his family worked on the mission field in Africa.

Pastor Ray Walters led in erecting an education building. Billy R. Thomas served as pastor for 6½ years. A bus ministry was begun. On July 6, 1980, Edsol C. Wells, Sr. began his ministry as pastor of Immanuel Church. Wells, a native of Shubuta, is married to the former Gilda Hutcherson of Meridian.

Bluff Springs Church of Magnolia, Pike Association, will have its homecoming June 7. Morning services will begin at 11. George B. Butler, pastor, will preach. Lunch will be served at noon. Vacation Bible School commencement services will begin at 1:30.

West Salem Church, Greene County, will observe homecoming day on Sunday, June 7. William Raley, a former pastor, will bring the message at the 11 a.m. service. Lunch will be served in the fellowship hall, followed by an afternoon singing featuring The Melody Tones and other groups of musicians.

Plymouth Church, Lowndes County, will hold homecoming day on June 14. Bill Fields, former pastor, will preach during the 11 a.m. service. Guest singers for the afternoon service, to begin at 1:30, will include The Countrymen Quartet. An old-fashioned dinner on the grounds will be served at 12:30 p.m. Sunday School will begin at 9:45 a.m. James R. Hutcherson is pastor.

Grace Church, Rt. 6, Laurel, will hold homecoming day Sunday, June 7. Events will include Sunday School at 9:45 a.m.; morning worship at 11; dinner on the grounds at noon; and an afternoon song service at 1. The latter will feature the Glory Land Singers and a message by the pastor, Mac Parker.

Bowlin Church, Route 2, Sallis, will observe homecoming June 14. Sunday School will begin at 10 a.m. Johnny Parks, who began his pastorate with the church on Feb. 1, 1981, will bring the message at the 11 a.m. service.

D.P. Watson, music director, will be in charge of the music. Special music will be presented by the church choir and Mrs. Joceta Cain Cartledge, a former member. Dinner will be served on the grounds and a fellowship time will be observed in the afternoon.

Revival services will begin on Monday evening at 7:45 o'clock and continue through Friday. B. A. Conway, pastor of Calvary Church, Durant, will be evangelist.

Radio - TV names Dixon

FORT WORTH, Texas (BP) — Ron Dixon, executive vice president and director of the management group of Atkins and Associates Advertising, San Antonio, Tex., has been named vice president of Media Services at the Southern Baptist Radio and Television Commission, effective May 15.

He is a deacon at First Baptist Church, San Antonio, where Radio-Television Commission President Jimmy Allen was pastor before coming to Fort Worth.

Dixon, 39, fills a position created last year during reorganization of the agency's service division, which includes the departments of marketing, advertising and broadcast services.

In San Antonio, Dixon supervised all creativity and marketing for more than 100 businesses or retail financial institutions in single product advertising.

He has received more than 100 local, regional and national awards for creative work in the media. Awards include a National Addy from the American Advertising Federation and he was a finalist awards recipient for best radio series in the 1979 Clio Awards competition for advertising excellence.

Dixon is a graduate of the University of Texas.

Fellowship Church, Webster County, in observance of Pastor Appreciation Week honored its pastor, Winston Ross and his family. A community fish fry supper celebrated the pastor's second anniversary with Fellowship, and his May 11 birthday. The church gave the Rosses a monetary gift.

tendent of the Homes of Grace in Jackson County and a Southern Baptist minister, was elected vice-president of the International Union of Gospel Missions in the group's Convention held at Glorieta Baptist Conference Center, New Mexico, according to William Wooley, the executive secretary. The Homes of Grace are homes for the rehabilitation of alcoholics; homes for children who are orphaned, deserted, or from broken homes; and homes for senior citizens.

Thomas Benton Pinson was licensed May 6 to preach the gospel by Woodland Hills Church, Jackson. He has just completed his freshman year at Mississippi College. During the summer he will work with the youth of First Church, Orlando, Fla. He is the son of Mr. and Mrs. T. C. Pinson of Jackson.

Smiles never go up in price nor down in value.
Living without faith is like living in a fog.

West Canada Baptists organize 4th association

PENICTON, B. C. (BP) — Southern Baptists in Western Canada have organized their fourth association, the Wheatland Baptist Association in Saskatchewan / Manitoba, according to a report presented at the Canadian Baptist Conference in Penicton.

Fifty-five Canadian SBC churches and missions are now participating in the four associations. The other three Baptist associations affiliated with the SBC are the Capilano, Plateau and Midwest Baptist Associations.

More than 100 Baptists attending the Canadian Baptist Conference at Eckhardt Avenue Baptist Church voted to establish a committee to plan SBC work in Canada. The committee, composed of representatives of each of the four associations, will also study "structural possibilities" for the future.

Renewal conference set for October

ATLANTA — "Gathering, Growing, Going" will be the theme for the National Renewal Evangelism Conference, set for Oct. 12-18 at Georgia Baptist Assembly near Toecoa.

The conference will be sponsored by the Home Mission Board and the SBC Brotherhood Commission.

Participants may register for the full week or for Monday-Friday or weekend sessions. Costs are \$125 for the full week, \$100 for Monday-Friday and \$35 for the weekend.

For more information, contact Renewal Evangelism/Home Mission Board/1350 Spring Street, NW/Atlanta, GA 30367.

Revival Dates

Fannin Church (Rankin County): June 6-June 12; at 7:30 p.m. daily; at 11 a.m. Sunday; Don Eaves pastor; Doug Warren, counselor with the Mississippi Vocational Rehabilitation for the Blind and pastor of the Old Silver Creek Church, Monticello, preaching evangelist; Al and Priscilla Rawls, Millry, Ala., music evangelists. (Priscilla plays the piano and Al sings. Now in full-time music evangelism, formerly served as music minister and as public school music teacher.)

East Side Church, Richton: June 10-14; B. A. Conway of Durant, evangelist; Joe Dale Boutwell, pastor; services at 7 p.m.; homecoming on the 14th, with lunch at the church and special services in the afternoon.

Revival Results

Trinity Church, Aberdeen, held revival services May 20-24. Its new pastor, Ray Ware, delivered the messages. The church is having Vacation Bible School May 25-29, from 6 to 8 p.m.

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Bailey E. Smith is pastor of the First Southern Baptist Church, Del City, Oklahoma, and president of The Southern Baptist Convention. **Real Evangelism** and **Real Christianity** are two of his previous Broadman titles.

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Staff Changes

John Claypool has resigned from the pastorate of Northminster Baptist Church, Jackson, effective July 19, to enter a one year residency in Clinical Pastoral Education at Southern Baptist Hospital in New Orleans.

Corinth Church, Jasper Association, has called Michael Wray as summer youth worker. A student at Mobile College, he is the son of Mr. and Mrs. Russell L. Wray. His father is director of associational missions for Choctaw County, Butler, Ala. J. E. Holloman is the Corinth pastor.

Tommy Purser, a student at Hinds Junior College, has been called as director of youth and activities at Parkhill Church, Jackson. Purser grew up in the Van Winkle Church, Jackson. He is the son of Mr. and Mrs. Wayne Purser of Jackson. He plans to continue preparation for the gospel ministry through study at Mississippi College and Southwestern Seminary. The pastor of Parkhill Church is James Carl Edwards.

Adron Horne has accepted the pastorate of Bissell Church, Lee Association, and is already on the field. For the past ten years he has lived in Cleveland, and served with the Home Mission Board in the Department of Cooperative Ministries with National Baptists. At Bissell he follows G. L. Ford, who served there as pastor for 35 years.

James Fancher of Jackson, who has been serving as full-time evangelist, has accepted the pastorate of First Church, Coffeeville, and begin his duties there May 10. Fancher, a native of Weir, is a graduate of Mississippi College and Golden Gate Seminary. He has served pastorates in Mississippi and California, before entering evangelism. He was pastor at First, Aberdeen. While he and his wife, the former Wilda Trenor, have been living in Jackson; she has been employed with the state WMU department.

Petal-Harvey Church, Petal has called Michael David May as minister of education and youth. A graduate of William Carey College and now New Orleans Seminary, May is the son of Mrs. Ruth S. May of Meridian and the late Ben F. May. He moved from West Hartselle Church, Hartselle, Ala. where he was minister of education and youth. He is married to the former Karen Jones of Meridian. Jerry Henderson is Petal-Harvey pastor.

Saboula Church, Calhoun County, has called Tim Horton of Duncan Hill and Blue Mountain College as interim pastor.

Bobby Cobb from Union County has accepted the pastorate of Randolph Church, Pontotoc County. LaJoyce Busby, who has been serving the church as interim pastor, is available for supply or full time pastorate (phone 489-6319).

Eddie M. Brady has accepted the pastorate of Stonefort Baptist Church, Stonefort, Ill. From Louin, Miss., he has served pastorates in Florida, Texas, and Mississippi.

Stan Agy from Greenwood has been called as summer youth worker at Derma Church, Calhoun County. He will be a junior at Mississippi State this fall.

Nor there is not a word in my tongue, but lo, O Lord, thou knowest it altogether (Psalm 139:4). O Lord, thou doest know our weaknesses, our shortcomings. There is nothing hidden from thee. Help us to guard our tongues and refrain from unkind words that will wound others. Keep our tongues quiet when we want to talk. Keep our hearts pure and full of love for thee, O Lord, our Creator. — Lena Scott Price

The Lord judge between me and thee: and the Lord avenge me of thee; but mine hand shall not be upon thee (1 Samuel 24:2). God does not want us to judge people of their wrongs toward us or to avenge the wrong or to "put our hands upon" them. He is the judge, the avenger. We must live rightly in His sight, and He will make right the wrongs that are committed. We see only our own grievances, while God looks into the hearts of men. "All things will work to the good of those who put their trust in the Lord." — Lena Scott Price



J. M. Wood

Congregation will reflect whatever image the pastor projects. . . .

If a pastor says "our people are the most faultfinding people I know," J. M. Wood explained, that "that's like looking in a mirror and saying somebody needs a shave."

Wood, minister of music at Jackson's Broadmoor Baptist Church, was a featured speaker during a series of creative worship conferences around Mississippi recently. In the picture, he is speaking at North Greenwood Baptist Church, Greenwood.

Wood explained that the congregation will usually reflect whatever image the pastor projects.

He said a worship leader needs to avoid "drooped shoulders." "It's okay that you're proud to be working for the Lord," he said.

Wood explained that the pastor is the worship leader for a church. That also means that if there's not a worship experience, that he's responsible. In planning a worship service, the team should keep in mind that the service should be built around the sermon.

Other leaders in the conference included Leon Emery, who directs the Church Administration-Pastoral Ministries Department of the Missis-

issippi Baptist Convention Board, and conference sponsor, and James Barry, of the Sunday School Board.

Barry noted that the Sunday School Board does not have "one neat little package for Southern Baptist worship." He mentioned the greatly varying worship styles among Southern Baptist churches and said he hoped the day never comes "when we must say

to a family 'you go to a Presbyterian or Holiness church because we can't meet your need.'"

He said that there are other measures of success in a worship service than the number of people walking the aisle. If 117 people attend the service, "then 117 people said yes to the Lord that day — there are 117 decisions that have been made."



Four Mississippi students received doctoral degrees during commencement exercises at New Orleans Seminary May 16. Pictured with Seminary President, Landrum P. Leavell (center) are: (from left) Gerald L. Stevens, Th.D., of Hattiesburg; Carl Dickerson, Ed.D., of Jackson; William Curtis Ferrell, D.Min., assistant pastor of Broadmoor Church, Jackson; John W. Rudd, D. Min., pastor of Southside Church, Greenville.

38 Mississippians get degrees in New Orleans

Thirty-eight Mississippians were among 200 persons who participated in the May commencement exercises at New Orleans Seminary on May 16. Those born in Mississippi, and receiving degrees were:

Doctor of Education: Carl Dickerson, Jackson; **Doctor of Theology:** Gerald L. Stevens, Hattiesburg; **Doctor of Ministry:** William Curtis Ferrell, Jackson; **Doctor of Ministry:** John W. Rudd, pastor of Southside Church, Greenville.

Master of Religious Education: Larry G. Hill, New Albany; Bobby J. Cossey, Sr., Pontotoc; Joe B. Chapman, Jr., Lexington; Jerry Wayne Ball, Brandon; Don McCain, Moss Point; Kenneth Gregory Rester, Poplarville; Charles A. Rodgers, New Albany; Steven Ray Stone, Jackson; Albert W. Wilkerson, Sardis; Patti L. Williams, Jackson; Thomas E. Winn, Laurel; Michael Nichols, Enterprise; Dianne Thigpen, Cleveland.

Master of Church Music: Dwight Edward Crigger, Senatobia.

Master of Divinity: Dexter Ware, Crystal Springs; John Kenneth

Rhodes, Poplarville; Kenneth Craig Kirk, Jackson; Thomas L. (Tom) Holwell, Oxford; Gerald Keith Gordon, Laurel; Dennis Edwin Dunn, Monticello; Edward Morris Davidson, Stoneville; Richard A. Bradley, Waveland; Joseph Jewell Boone, Tyler; Robert Lee Mooney, Jr., Jackson; W. Lamar Massingill, Clinton; Tommy Lee Anderson, Union; Jerry Purser Pitts, Terry; Gerald D. Ladner, Poplarville.

Associate of Divinity in Pastoral Ministry: James Terry Plummer, Meridian.

Associate of Divinity in Religious Education: J. C. Cooper, Picayune.

Others, with Mississippi connections, getting degrees included: Walter C. Ballard, graduate of Clarke and MC and, until recently, pastor of Emmanuel Church, Nicholson, Master of Divinity; Richard L. Frees, pastor of East Howard Church, Biloxi; Master of Religious Education: Barry L. Webster, pastor of Fellowship Church, Summit, Master of Divinity; and William E. Erwin, pastor at Harrisville, Master of Divinity.

Devotional Passing through

By Billy G. Johnson, pastor, Dixie Church, Hattiesburg
Isaiah 43:2

One of the most precious promises found in the Bible is Isaiah 43:2 where God gives the assurance of his presence with us during our times of trouble. Troubles are not an option in the life of a Christian; they are inevitable. God did not say, "If . . . or maybe you will," but he said, "When you pass through the waters." Someone has said, "God had only one Son without sin, but he has no child without suffering."

Many times troubles will be severe and will come rapidly upon the believer. The sequence in this verse seems to indicate this. The waters are dark and dangerous; the rivers are filled with treacherous rapids which are difficult to overcome; and the fire is filled with consuming fury. No believer has escaped such experiences in his life. Trials are sometimes so great that it seems they will overwhelm the believer. The great old righteous man, Job, is a good example of this. He was told of the loss of his farm animals, his servants, his sheep, his camels, and his sons and daughters all in one sequence of messages from his remaining servants. It was one blow after another, and each message was more severe than the one before. The waters, the rivers, the fires — they are all there.

God's blessed promise, which gives us strength during these times, is that he will be with us. We do not go down into suffering to remain there. He brings us through the waters, the rivers and the fire. No child of his need fear being abandoned during the time of difficulty because we have the assurance of God's presence.

Friends might forsake us; kin might not stand by; but our God will always be there to bless, to comfort, and to see us through. The last verse of the old hymn, "How Firm A Foundation," has always been a rich blessing to me. The soul that on Jesus hath leaned for repose, I will not, I will not desert to its foe; That soul, though all hell should endeavor to shake, I'll never, no, never, no, never forsake.

—George Keith

THE VILLAGE VIEW

FROM
Baptist Children's Village
P.O. Box 11308 Jackson, MS 39213

Village hosts Parents' Day

Many fathers, mothers, sisters, and brothers of Village young people spent a very special time together during the recent Parents' Day on the India Nunnery Campus. A hamburger lunch was followed by games, relays, and time for just "being together." Families united both to try to win competitions and also enjoy the fun and satisfaction of family teamwork. Each year families and friends of Village residents are invited and welcome to this event which is coordinated by the Departments of Social Services, Recreation, and Cottage Life.

Mother's Day—have we heard from you?

As this copy is being prepared for the printer, response to our 1981 Mother's Day appeal to Mississippi's Baptist churches has been quite modest. The Mother's Day offering is The Village's most important appeal for support during the entire year and the only appeal during the year which we address to local churches, as organized groups.

If your church has not responded at Mother's Day to the needs of our children, won't you speak a word for us today? If you are uncertain, why not inquire? — Ask your pastor or your church Treasurer.



Village housefather Charles Jackson and child "team up" to play rodeo.

Admitting a child

Several months ago, in this space, we published our annual reminder, containing detailed information about how to admit a child to one of The Village facilities.

Since there was one error in the 1981 reminder, we would correct it here by suggesting to individuals, families, churches, courts or anyone else desiring to submit the name of a child or young person to The Children's Village as a candidate for admission to our facilities; that the interested party

contact our Social Service Coordinator, Mrs. Peggy S. Taylor at P. O. Box 11308, Jackson, 39213.

Mrs. Taylor handles all intake procedures for The Village, for all Village locations. She will be pleased to furnish applications for admission, related materials and all necessary information, upon request. Her office is located on The India Nunnery Campus near Jackson, where she may be reached at Telephone No. 922-2242.



Presenting our summer missionaries

Summer missionaries Lisa Smith (l) and Sheryl Griffin (r) are welcomed by Village Staff Member Ruth Glaze.

Summer holiday — 1981

Many friends of our children, some of the state are always interested in having the details about The Village's semi-annual holidays, as soon as possible.

The Children's Village believes these two-week visits into private homes to be a valuable part of our child care ministry. It helps Village young people who have not had the blessing of

home — properly relate to the "real world," filled as it is with private homes.

Moreover, the interest and the kindnesses of our holiday hosts represents a substantial ego-boost for boys and girls who sometimes do not think as highly of themselves as they should.

Mrs. Claire Nowlin, Director of our Department of Social Service, has announced that the 1981 Summer Holiday for all Village boys and girls at all Village locations will begin on Friday, July 24 and end on Sunday, August 9.

Prospective holiday hosts may address their requests for children on the Farrow Manor Campus or in the New Albany Group Home to the Village social worker for North Mississippi, Mrs. Rebecca Rhodes at P. O. Box 168, Independence, 38638, if they wish.

Otherwise, inquiries for all Village children for this holiday period should be addressed to Mrs. Claire Nowlin at P. O. Box 11308, Jackson, 39213. Individuals who have not served as Village holiday hosts in the past will be asked to furnish a pastor's reference, and all holiday hosts are expected to furnish transportation to and from the point of the child's Village residence.

Special thanks

to Washington Association Baptist Men's Group for renovation of Garrison Cottage on the India Nunnery Campus. We are deeply grateful to this group and others who are committing themselves to meeting needs very critical to the daily on-going of campus life at The Village.

Congratulations to . . .

Jeff and Michelle Millet Magee who were married May 29, 1981. The lovely bride was a Village Graduating Senior this spring.

Barbara Fairchild and Dennis Newsome who will be united in marriage on June 12, 1981. Both the bride and groom are from The Village, and they will be married in Powell Chapel on the campus.

We are saddened. . .

At the loss of a very special friend, Mrs. Patricia Nash Dean on May 2, 1981. "A giving heart and a meaningful life" were the words her friend and former pastor Bill Taylor used to describe Mrs. Dean, widow of the late "Dizzy" Dean. "Although Miss Pat had no children of her own," Taylor said, "indeed, many children will rise up and call her blessed." Her life has touched many, and we and they have been blessed.



Kaylyn Hillhouse was named "Outstanding Music Student 1980-81."

"Awards. . . '81"

"Awards . . . '81" was the recent special occasion for recognizing outstanding achievements and accomplishments of Village young people and children during this past school year. Certificates were presented for scholastic endeavors, athletic participation and honors, and music accomplishments as well as recognition for off-campus school and church activities. During the evening some 150 different presentations were made. A

special highlight of the evening was Executive Director Paul Nunne's address to the 1981 Seniors citing that each young person has great reason to consider this milestone in their lives with pride. Following his remarks, a senior was presented with a graduation gift from the Village Staff.

A reception for all residents and guests was held immediately following the ceremony.



Bob Catlett presented this village softball team with their team trophy.



Music award recipients are shown with Sharon Stone, Village staff member.



Scholastic honorees gather with Henry Glaze following their presentations.

Bible Book Series

Saul's jealousy of David

By Gordon H. Sansing, pastor
First, Pontotoc
I Samuel 18:1-20:42

Triumph and tragedy characterize the study of this portion of God's Word. On the one hand there is the triumph of true friendship between Jonathan and David. On the other hand there is the tragedy of jealousy existing in the heart of Saul which destroyed his relationship with David. The contrast between love and jealousy is clearly seen as well as the contrasting results of these two human feelings. One is divine, the other is evil.

These three chapters focus on three primary characters: Saul, Jonathan, and David. Here one sees a beautiful relationship highlighted by love and marred by jealousy.

1. David's friendship with Jonathan (18:1-3)

An immediate bond of friendship developed between Jonathan and David. These came together as Saul kept David with him following the victory over the Philistines. David and Jonathan's lives were "knit together," i.e., their lives were bound together. This relationship grew into one of the most famous friendships in all literature.

Saul also thought highly of David and made him a permanent servant of his house. David would no longer be permitted to return to tending his father's sheep. He would remain in the king's household.

Jonathan's unselfish love for David is expressed in the covenant which was established between these two young men. It was a love equal to that which he had for his own life. As a symbol of their friendship, Jonathan gave David his princely robe and his armor.

True friendship such as this is a treasure shared with only a few in a lifetime. Friendship differs from friendliness. Friendliness reaches out to include all. But friendship is that relationship that comes to a strong man only two or three times in this early pilgrimage.

2. David's popularity with the people (18:24-30)

A period of time has elapsed as these verses are studied. David's victory over Goliath has become legendary. Perhaps the song sung by the women reflects more than David's initial triumph. It describes David's victories as greater than Saul's. David had been given greater respon-

sibilities by Saul and his efforts had won the hearts of the people. Now, David's popularity became a problem for Saul.

Saul interpreted the praises for David as a put down for himself. He became angry and suspicious to the point of thinking that David was plotting to overthrow him. The ugly head of jealousy had risen to become a destructive element in the relationship between Saul and David as well as in Saul's life.

The theological explanation for Saul's troubled life is two-sided. First, the "Spirit of the Lord departed from Saul," and second, an "evil spirit from the Lord terrorized him." (16:14). In this time all abnormal behavior was ascribed to the influence of spirits, all of which were subject to God. The Israelites had no formalized theology of evil as was reflected later in their development. We know that nothing evil comes from God. Saul had rejected God's leading in his life, thus, allowing himself to be controlled by evil. This always brings defeat and disaster to a life as is seen in Saul's experience.

3. Saul's determination to kill David (20:31-33)

Saul's jealousy of David turned to hate. As time elapsed, David became more and more popular with the people. Saul got to the point that he could not contain his hatred and told Jonathan to put David to death. But Jonathan's friendship with David was of greater value, even though Jonathan might lose the throne.

Saul's anger, hate, and jealousy blinded him to reality. His suspicion and fear became so great that when Jonathan asked why David should be killed, Saul hurled a spear at him. This revealed Saul's confused state of mind and being.

Jonathan knew that his father was determined to kill David. The results of jealousy and hate are always destructive. Saul was not able to distinguish between friend and enemy. What a curse these two problems, jealousy and hate, are to the human race.

4. David's separation from Jonathan (20:42)

Following his father's outburst of anger that evening, Jonathan left the celebration without eating. The next morning he went to meet David as they had agreed. The arrows spelled out their message; the warning was given. Saul intended to kill David, therefore, there would be no safety for

him.

Jonathan sent his servant back, and David came from his place of hiding to meet with Jonathan. David fell to the ground indicating his reverence and loyalty to Jonathan. Then it is Jonathan who speaks. He said, "Go in peace." It was an expression of Jonathan's desire for David's best well being. The key element then is the repetition of the covenant between these two men. Their friendship through this covenant would extend even to future generations. These friends then parted.

The contrast between triumph and tragedy is expressed in our study. May we turn to the strength of love and away from the destructive elements of jealousy and hate. When we do, there will be health and joy and peace through our Lord Jesus Christ.

Increasing Use Of Heroin — "Heroin — more potent and less expensive than a decade ago — is flowing in increasing abundance on the streets of New York City. Julio Martinez, director of the State Division of Substance Abuse Services, and other officials suggested that the increased production and export of heroin was being encouraged by the leaders of the Southwest Asian countries. Mr. Martinez's office has compiled statistics that point to a substantial increase in heroin use — drug-related deaths, for example, were up 77 percent from 1978 to 1979.

Drug-related deaths increased from 248 to 439, a rise of 77 percent. Heroin emergency-room episodes rose 46 percent in hospitals, from 480 to 702. Admission to drug programs throughout the state, with heroin as the primary drug of abuse, were up 26 percent, from 20,887 to 26,303.

Admission to methadone — maintenance programs rose 22 percent, from 4,741 to 5,792, and detoxification programs experienced a 40 percent increase, from 8,157 to 11,400. Heroin-related arrests rose 11 percent, from 6,146 to 6,800. Preliminary studies by the state agency also indicate a younger population involved in heroin abuse, especially persons under 16 years of age." — (The New York Times, May 15, 1980).

The man who has a right to boast doesn't have to.

Prosperity makes friends; adversity tries them.



High Court to resolve Krishna-state fair case

By Stan Hastey

WASHINGTON (BP) — Faced with a covey of conflicting opinions in lower federal courts, the U.S. Supreme Court agreed to resolve the question of whether religious groups may be confined to booths and other restricted areas at state fairs.

Specifically, the justices will decide a case brought by the International Society for Krishna Consciousness against officials of the Minnesota State Fair. The latter, acting under a state law, have denied repeated requests by the controversial religious sect to allow members to roam free at the annual 12-day Minnesota State Fair soliciting money, selling literature, and proselytizing.

Attorneys for the sect, which claims to be a monotheistic Hindu religion dating back 5,000 years, argue that Krishna devotees were denied their First Amendment free exercise of religion right by the state.

Minnesota's attorney general, who filed a written brief asking the high court to take on the case after the state supreme court held for the Hare Krishnas, counters that lawful state interests dictate that religious and other groups selling merchandise or soliciting funds be restricted to assigned booths.

Among those interests, he argued, the state is to protect the health and safety of the public, preserve order and convenience for fairgoers, give all exhibitors and concessionaires equal access to patrons, and minimize problems of theft, fraud and misrepresentation by solicitors and vendors.

The state's brief also contends that no religious group, including the Hare Krishnas, has suffered discrimination under application of the Minnesota law, a point not disputed by the sect.

Three federal district courts have agreed with the Minnesota contentions by upholding similar statutes in New York, Tennessee and Ohio. The Fifth Circuit Court of Appeals also ruled against the sect in a similar case challenging an Atlanta airport regulation restricting religious and other solicitors to certain designated areas.

Two other federal courts of appeals and the Colorado Supreme Court have disagreed, however, in favor of the sect in challenges brought against state fair restrictions in other states similar to those in Minnesota.

No date has been set for oral argu-

ments in the case but it is expected to be argued and decided later this term.

In a second church-state action, the justices unanimously declined to schedule for argument a case brought by the American Jewish Congress against the United Arab Emirates for allegedly discriminatory employment practices at that foreign nation's American University.

Martin Hochbaum, who requested an employment application form from the United Arab Emirates university after reading an advertisement for faculty openings in the Wall Street Journal, joined the American Jewish Congress in bringing suit after discovering

that the form asked for disclosure of his religion.

The Federal Foreign Sovereign Immunities Act, which became law in 1976, sought to liberalize federal restrictions on U.S. citizens' access to the courts in bringing suit against foreign nations. The law provides that private, commercial activities by foreign governments are not immune from U.S. or state laws.

But in the Hochbaum case, New York's highest court ruled that the Arab nation was acting in an area protected by the immunity provisions of the U.S. law.

Newsbriefs In The



World Of Religion

Washington (BP) — Over the objections of four of its nine members, the U.S. Supreme Court ruled that Hustler magazine publisher Larry Flynt must stand trial in Ohio on charges of violating a state obscenity law. The high court action brought to an end nearly five years of preliminary legal wrangling over whether officials in Cleveland went too far in singling out Flynt for prosecution under an Ohio law forbidding pandering of obscene materials.

New York (EP) — The American Jewish Committee declared today that the "scientific creationism" movement, which seeks to teach in public school classes the story of creation as depicted in Genesis alongside the theory of evolution, was essentially religious in nature, and as such "should have no place in public school education" since that would violate the constitutional doctrine of separation of religion and government as set forth in the First Amendment.

Lisbon, Portugal — Evangelist Nilson Fanini and 20 other Brazilian pastors participated in evangelistic crusades in Portugal during May, climaxing a two-year church growth and evangelism project. Fanini's first meetings were in Porto, the country's second largest city, May 17-20; his

second stop was in Lisbon, the capital city, May 21-24. The other pastors held meetings in Portuguese churches May 10-24. The foreign mission and evangelism boards of the Brazilian Baptist Convention secured financial assistance from several churches to help the pastors with travel expenses.

Port Elizabeth, South Africa — The free tract ministry begun last year by the Baptist publishing house, Johannesburg, South Africa, is growing faster than expected, says Nema Westmoreland, Southern Baptist missionary press representative for South Africa. Letters arrive almost daily from South Africa, South West Africa, Zimbabwe, Zambia, Malawi and Mozambique from people committing their lives to Jesus Christ.

Nairobi Kenya — The International Publications Services Board, a cooperative effort among Baptists in Eastern and Southern Africa, voted to expand a year-old tract saturation campaign to include four more languages. During the first year, English, - language tracts brought more than 500 inquiries in Zambia alone on how to become a Christian or how to learn more about the Christian life. The board plans to begin printing in Portuguese, Tswana, Chewa and Swahili, all languages used in at least three African countries.

Uniform Lesson

Hearing God's Commands

By Tom F. Rayburn, pastor
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2 Kings 23:1-2,
Deuteronomy 10:12-22

Josiah had a problem. The young king had come to the throne of Judah at one of the most critical times in the history of the Hebrew people. The year was about 640 B.C. No longer did the nation of Israel exist to the north. Some 87 years earlier this sister kingdom had fallen before the might of the Assyrians. Her demise had not come suddenly, though to many people it had been unexpected. Believing themselves to be secure in the favor of God, many of the Israelites would have said, "It can't happen to us." But it did happen. The land was ravaged, its capital, Samaria, was destroyed, and thousands of captives were taken into exile to Assyria.

The conditions that contributed to the fall of Israel were at work also in the southern kingdom of Judah. Religion, such as it was, was much in evidence. But it had degenerated to hollow ritual, totally devoid of any spiritual, moral, or ethical content. Moral corruption, all manner of social injustice, economic fraud, and political chicanery characterized the nation of Judah. In addition to this, it was a time of international unrest. Assyria was weakening. Nabopolassar (Nab-o-pas-sar) of Babylon had ambitions of establishing a new empire to dominate the Middle East, and his successes in this direction would be later advanced by his son, the power Nebuchadnezzar. (Neb-uh-kud-nezzar.) Egypt, however, would be a challenger in the field, and a force not to be taken lightly. Like it or not, Judah was thrust into the vortex of the upheaval. Indeed, Josiah had a problem.

Among the king's advisers, some were pro-Assyrian others pro-Egyptian. The basic fallacy that underlay the proposals of both groups was to imagine that the salvation of Judah could be achieved by the proper international alliances.

The real threat to the nation was from internal decay, not from powerful enemies without. And Jeremiah had the answer for their problem. "Wash your heart from evil, O Jerusalem, that you may be saved. How long will you wicked thoughts lodge within you?" (4:14 NAS). With great boldness he declared that the evil coming upon the land was the fruit

of their own disobedience. Doing what they thought was right, they rejected the words of the Lord to which they should have given heed. They had broken the covenant God had made with them and had spurned his law.

Whether or not Josiah heard Jeremiah preach, and it is likely that he did, the king realized the need for spiritual and moral renewal in Judah. And so he undertook a sweeping religious reform in the land.

Josiah's reform is the setting for our lesson and the date is about 621 B.C. Somewhat earlier the king had set about to have the temple in Jerusalem repaired. In the process, the "book of the law" was found (2 Kings 22:8). When it was presented to the king, he recognized it as the Word of God. When it was read to him, he was overcome with dismay, for he knew that his people had violated what was written in the book and they were guilty before God. The book that was found is not described for us as far as its contents are concerned, but it is widely recognized that it included Deuteronomy. Perhaps this book is not too well known to some Christians, but it should be. It is a spiritual classic.

The book of Deuteronomy embraces at least four important themes. (1.) A covenant with God is central. Israel would enjoy a special relationship with God, not because of merit but because of his love and mercy. (2.) Instruction in the kind of life expected of the covenant people. (3.) Promises of the rewards of obedience and warnings of the disaster of disobedience. (4.) Exhortations by Moses reminding his people of God's goodness and mercy to them and urging them to be faithful to the covenant. To a degree, all of these are touched on in this week's lesson on Deuteronomy. — Standard S. S. Commentary.

In 2 Kings 22:1-23:30 we have the reform in Judah and Israel under Josiah. The discovery of the book of the Law stimulated wide reforms of a temporary nature only. There was not sufficient time for Josiah's reforms to root out deep-seated sin.

2 Kings 23:1-2 — An important step in restoring Judah's covenant relation with God was to renew the covenant. V-1. . . They gathered. . . the elders. If spiritual renewal comes, the spiritual rulers must take part in bringing it to pass.

V-2. . . Both small and great. . . All

classes of people were to take part in restoring the covenant relation. Everyone had a part in the revival. V-2. . . He read. . . all the words of the book. . . Josiah read the covenant of the Lord. Part of it is recorded in Joshua 23:6. . . "But be very firm, then to keep and do all that is written in the book of the Law of Moses, so that you may not turn aside from it to the right hand or to the left."

Deuteronomy 10:12-22 is a call to commitment. V-12. . . And now. . . This introduces the conclusion to a major division of the address. Fear the Lord. . . Love him. . . The basic and comprehensive covenant requirement is here repeated. Compare vs. 12, 13, 20: 6:5, 13, 24, and Micah 6:8. True fear and true love are complementary and inseparable. They are the response of a true heart to God's majesty and goodness, respectively, and together they are productive of wholehearted service in obedience to all God's good pleasure. Fear means that awe and reverence which a person of sense feels in the presence of God. "The fear of the Lord is the beginning of wisdom" (Prov. 9:10). Love as presented in the scriptures is the very nature of God (1 John 4:8, 16). It is the greatest of Christian virtues (1 Cor. 13:13). It receives definition in Scripture only by a listing of its attributes (1 Cor. 13:4-7). It lies at the very heart of Christianity, being essential to man's relations to God and man (Matt. 22:37-40). Love found its supreme expression in the self-sacrifice on Calvary (1 John 4:10). All human love whether Godward or manward, has its source in God. — Compact Dictionary.

V-16. . . Circumcise. . . your heart. . . Such genuine devotion can flow only from a heart that has experienced the reality of that qualification which was symbolized in the initiatory sign of the covenant. It was through the flesh that man first sinned; as it is also in the flesh, its functions and lusts, that man's first rebellion against God chiefly manifests itself still. Moses follows up the command "to circumcise the heart" with the warning that they should lay aside perverseness to God, and be no more stiff-necked.

V-22 Promises divine faithfulness. "God is faithful, by whom we were called into the fellowship of his Son Jesus Christ our Lord" (1 Cor. 1:9).

Life and Work Lesson

Christ holds the future

By James L. Heflin
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Revelation 5:1-14

An elderly man reportedly said: "The future ain't what it used to be." The man was right. The panorama of world events gives us little cause for optimism. Yet, Christians do not despair. We may not know about the future, but we know about the future: Christ, our Lord, has the future in his hand.

Revelation 4 and 5 contain two great truths: God is sovereign; Christ is the redeemer. Together they form the second great vision John saw in heaven while in the Spirit on the Lord's Day.

Any vision about the future looks better with God the Father and Christ the Son central in the vision. Whatever may occur, the knowledge that God is in charge and that we shall stand with Christ brings reassurance to all Christians.

Another of the grand themes of Revelation is praise. Revelation 5 is filled with adoration of the Lamb of God. I. The book containing God's decrees (5:1-5)

John saw God sitting upon the throne (see chapter 4). In God's right hand he held a book (v. 1). The book had writing inside and outside, attaching great importance to it. It contained the account of what God has determined as the destiny of the world from beginning to end (considering the contents of chapters 6-22). The "book" must have been a papyrus scroll, which one has called "the scroll of destiny." The book was sealed securely with seven seals. Again the number seven speaks of completion. The contents of the book were known only to God. No man could explain the future of man.

A strong angel (some have suggested it was Gabriel) asked who was worthy to open the book and break the seals (v. 2). He posed his question with a great voice. The answer is implied in the question.

No person in heaven or earth was able to open the book. No one could even look upon it (v. 3). Who could bring history to its predetermined ending?

John wept because he felt the mystery would remain unsolved (v. 4). He understandably was disappointed. "One of the elders instructed John not to weep. There is one worthy to open the book (v. 5). The description of that

one leaves no doubt that it was Christ of whom he spoke. The "Lion of the tribe of Judah" was a reference to a statement by Jacob in Genesis 49:9-10 in his prophecy concerning his sons. His declaration that the sceptre would not depart from the tribe of Judah "until Shiloh come" was an early reference to the anointed one who would come from God. The image of a Lion speaks of strength and bravery.

The "root of David" referred to in Isaiah 11:1, 10, was another Old Testament picture of the coming Messiah. The prophet declared that one of the stock of Jesse would come and would stand as an ensign among the nations. The "root" spoke of the human lineage of the Messiah.

John could stop weeping. Christ has conquered. He has prevailed. Because he is the Son, he has secured the right to loose the seals.

II. The Lamb of God (5:6-7)

When John stopped weeping, he looked and beheld not a lion but a lamb who had been slain. He represented the sacrificial lamb—one which gave its life. This is a picture of the atoning sacrifice of Christ. The term "lamb" occurs some 28 times in Revelation and only once (13:11) does it not refer to Christ. There is another reference to the "Lamb of God" in John's writing. He recorded that striking announcement of John the Baptist: "Behold, the Lamb of God, that taketh away the sin of the world!" (John 1:29). The references to the sacrificial lamb come from Isaiah 53:7, where Isaiah stated: "He is brought as a lamb to the slaughter," and the suffering servant opened not his mouth.

The lamb had been slain, but now he lives. He is central in the vision. He had seven horns, meaning absolute might and wisdom to defeat any foe. He had seven eyes, the seven Spirits of God sent forth into all the earth, referring to the completion of God's mission. God sees to the good of his people.

The Lamb came and took the book. Only Christ can open the book and carry out God's judgment.

III. Come, let us adore Him (5:8-14)

The action of the Lamb created a spontaneous reaction of great joy. Robert Mounce asserts that when the Lamb took the scroll "we enter into one of the greatest scenes of universal adoration . . . where recorded." At present—the living creatures and the elders—fell down before the Lamb and

sang of his infinite worth. Each had a harp, the musical instrument used to accompany the singing of the Psalms. Also, each held golden bowls of incense, the prayers of the saints.

They sang a new kind of song, a unique song. Man has been redeemed from sin. That calls for a new song. The song testified to the worthiness of the Lamb. He was worthy to take the book and to open it. He was worthy because he was slain, he purchased men to God, and he made them a kingdom of priests (verses 9-10). Out of every tribe and nation the Lamb redeemed men. Praise him for his work of redemption. His worthiness stems from that deed.

The adoration of the Lamb spread into ever widening circles. An innumerable host of angels, living creatures and elders joined the swelling chorus. The angels praised him when Christ was born (Luke 2:13-14). They sang when he was recognized at God's throne.

The voices of the countless thousands resounded with: "Worthy is the Lamb that hath been slain to receive the power, and riches, and wisdom, and might, and honor, and glory, and blessing" (v. 12). Their sevenfold ascription of praise exalted him as the perfect Son of God. All these attributes belong to Christ and make him worthy of our praise. We can trust him now and in the future.

The climax of the scene came in verses 13 and 14. The totality of existence in the universe joined in the song of praise. They ascribed blessing, honor, glory, and dominion to God and the Lamb forever. The roar of their praise must have reverberated throughout the universe. One has observed that "the universality of Christ's achievement calls for a universal response." The entire created order joined the chorus.

The four living creatures, who began the song of praise, ended it with the "Amen" (v. 1). The elders fell down and worshipped. In the magnificent presence of the Lamb of God, who can do anything else? God sits on his throne. His Christ reigns. No power can change that today or ever. The future belongs to Christ.

No man has a right to be wrong. Only you can damage your character.

